

TWO
SERMONS;
VPON THAT
GREAT EMBASSIE
OF OVR LORD AND
SAVIOVR IESVS
CHRIST,

Recorded by his Euangelist, Saint
MATTHEW, Chap. 10. v. 16.

Preached by IOHN SCVLL, an humble
Profellor and Minister of the Word.



*Ben
Taylor
33*

LONDON,
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TWO
MONIES

THE
GREAT
BAPTIST
CONVENTION
OF
AMERICA

Recorded by his Honorable
Magistrate, Chap. 10 v. 10
Prescribed by John 2 v. 10. an image
Proctor a Minister of the Word.

Printed by Thomas Greenham, 1824

know
more
at
to
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The
Qu
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grate
If we



TO THE RIGHT WORTHY, THE RIGHT

wel-deseruing of Church, and

Common-wealth, Sir HENRY
WILLIAMS, Knight.



*Acile omnia tenenti, multa superflue
ingeruntur. Many words to a man of
vnderstanding, are more then enow.
It was your desire to haue some thing
said on this ensuing Text; your desire to
know, intimates your will to obserue.*

Bern.ep. 138.
ad Hen. reg.
Ang.

*Prius vtique est scire deum: con-
sequens est colere. A man must*

Lactant. de
inst: lib 6
cap 5.

*know God, before he can serue him. It was your pleasure to assigne
me the Speaker; your choice argued your opinion: Oh that it were
as easie for me to make good, as (for him that sometimes saide)
to say, Faciam vt ista de me tua duplicetur opinio. It is now
your propper goods; It is your goodnesse to communicate it to
the good of others. Bonum quo Communius, eo melius. Arist.
The more common that a good thing is, the more good it will doe.
Quibus parum, vel quibus nimium est, mihi ignoscant, Aug. de Ciuit.
quibus autem satis est, non mihi, sed domino mecum, con-
gratulantes, agant gratias. If ought be amisse, the fault is mine:
If well, the praise is Gods.*

Cic. Epist.

Aug. de Ciuit.
Dei, li 22 c. 30.

The Epistle Dedicatorie.

- Dem. 1. 1. 1. *And now, as Demosthenes spake to the Athenians, in
that he respected them in all things,
so they would him in this one: So also would I make bold, of you
to beg this favour, that as I have ever honoured your Vertues,
and now ventured into the world to Observe you: so you would
vouchsafe to Patronize my Obedience, a more acceptable sacri-
fice then the fat of Rammes, and to suffer it to passe under your
name; as an Argument of your
Favour, and my Respect. In which service, I am sure, I shall
be able to do you some good. Some body perhaps may be the better for it:
you cannot be the worse, and I am sure, I shall be the richer, yet the more renowned. Pleaseth it you, that as you have
made your House, as Obediahs Canes, to hide the Prophets of the
Lord, and to feed them: so you would make your Name also, as the
house of the Lord, to preserve the Bookes of the Prophets, and pro-
tect them. And so I leave this Suckling at the breasts of you,
fostering, and your and yours to the fostering Father of the Church,
and rest,*

Aug. ad Paulin. ep. 32.

Totus in eo tuus

cuius & tu totus es.

JOHN SCULL.

The first SERMON.

MATH. 10. 16.

*Behold, I send you as Sheep in the midst of Wolves :
be ye therefore wise as Serpents , and innocent as
Doves.*



Res est in metuendo mali: (it was the experience of a man many waies renowned) quam in eo ipso quod time- *Cic. Torq. ap. li. 6. ep. 8a.*

tur: the feare (commonly) is greater then the hurt, for we feare alwaies the worst: and speed better often times then we hoped. But Precogitatum malum (as a great Philosopher Seneca.

obserueth) minus offendit: that expectation of ill, mitigates the extremity of the ill, for either we labour to prevent it, or resolute to endure it. *Superanda omnis fortuna ferendo. Virg.*

Christ Iesus in this Text fore-warneth his Apostles of the hard measure that they should meete with in the world, and because they should not thinke it vncouth when it came: hee thereupon warneth them, to be *wise as Serpents*, *Mart. in bucc.* and so to shunne it: to be *innocent as Doves*, and so to beare it. *locum.*

In the precedencie of this Chapter, Iesus Christ sent his Apostles with Commission and Instruction: with Commission to Preach, *verse 7.* for that is to doe the worke of an *2 Tim. 4. 5.* Euangelist: Secondly, to worke miracles, *verse 8.* the appendix (as *Beza* speakes) to the word: *et omnia signa* and *2 Cor. 11. 13.* tokens (saith the Apostle) of an Apostle.

Hee sent them with Commission, their warrant for what they did: with Instruction: their Caution how to behaue themselves, meekely or sternely, as Heralds in Gods steed,

B. to

to denounce Peace or warre, according as they to whom they are ſent, are either worthy or unworthy. *verſe 13.*

Gen. 8. 9.

1 Sam. 17. 34.
Mar. ex Galu.

But that journey of theirs (like the Doves out of the Arke) was neither ſarre nor long: but, as was *Dauid's* victorie ouer the Lyon and the beare, his encouragement to venture vpon *Goliath*: ſo was that of theirs, *Durioris militia praludia quodam*: their Preparatiue to this their ſecond, but longer, farther, and more dangerous Expedition.

Hier. ad Paulin.
ep. 83.

This Text then is but the Renewing of the former Negotiation, with like Commiſſion and Inſtruction. Behold I ſend you, &c. there is the Commiſſion: Be ye therefore, &c. there is the Inſtruction. Theſe are the two eſſentiall parts of the body of this Text, either of which hath, (as *Hierome* ſpeakes of the *Reuelation*) *tot Sacramenta quot verba*, as many myſteries as members. The firſt in the firſt is the Preparation to their Miſſion, in the firſt word, Behold: the ſecond is the power authorizing, in the ſecond word I: behold I: the third, the Miſſion, in the third word Send: Behold I ſend: the fourth, the Legates, in the fourth word You: Behold I ſend you: the fifth, the Oppoſition betweene them that are ſent, and them to whom they are ſent: the one *in ovibus*, Sheepe: the other *in lupo*, Wolves. The Inſtruction is an imitation; firſt, of *Serpentes*; ſecondly, of *Doves*: to learne Wiſedome of the one, and Innocencie of the other.

2 Sam. 8. 13.

Ban. 14. 36.

Eſai. 39. 1.

Acts 8. 27.

1 Reg. 10. 1.

Thus (as you ſee) haue I, like *Achimaz*, croſt the next way, and brought you on the ſodaine (as was *Habakkuk* to *Babel*) to the holy Citie; but you come not as *Baladan* to *Hezekias*, to ſee: but as the Eunuch to *Jeruſalem*, to worſhip: and in the interim to ſpend ſome minutes in the Lords houſe, as the Queene of *Sheba* did moneths in *Salomons*, to learne the manner.

Behold, I ſend you

Hier. epiſt. 2.
ep. 64.

Abd. Selah, in the old teſtament concludes ſome thing or other remarkeable, that went before; *ver.* Behold, in the new foreſhewes the like matter of note, in that that followes.

Doctrin.

To teach vs, that what manner of men God ſendeth into Church

Church and common-wealth; to what conditioned men they be sent; and how they conuerse among vs, is a matter of speciall note and consequence, *Isa. lxviii. 18. & lxxviii. 10. & lxxviii. 11.* As Gods hand of mercy or iudgement; is vpon Church or common-wealth; so accordingly doth he send good or euill Magistrates to gouerne them. He pittied the affliction of his people in *Egypt*, and sent *Exod. 2. 10.* *Moses*, and he deliuered them vnder other perlecutors, as *Chusian, Rishathaim, Eglon, Iabin, Oreb, Zeb, Sihon, &c.* and sent them *Othniel, Ehud, Barak, Gideon, Iphthah, &c.* and they saued them. He saw their Shepheards turned Wolves: he sent *Dauid* a good Shepheard, and he fed them. Againe, *Ezek. 34. 23.* he would chastise their rebellion, Hee gaue them *Ieroboam, Ahab, Zedekias, Reges in furore*; Kings in his wrath, and they plagued them: he pittied his Church, and sent *Constantine, Theodosius, Helena, &c.* and they became Kings, her nursing-fathers, and Queenes her nursing-mothers: hee againe visited her iniquitie, and gaue her *Nero, Dioclesian, Iulian, &c.* and they persecuted her, as a certaine religious man in *Constantinople*, wondred why it pleased God to make *Phocas* Emperour, an Angell (saith *Anastatius*) told him, *Quia non inuemi Peiorem*: he was the worst hee could meete with: and good enough was he (had hee bene worse) for that time and people. The same *Anastatius* tells vs likewise of a certaine lewde vagabond, consecrated (by the appointment of an Angell) Bishop of *Thebaris*, whom an Angell also thus menaced: *Cum superbia et magnifice tibi places & Anibidem. insalutis? re vera non tanquam dignus sacerdotio, factus es episcopus: sed quia hac ciuitas tali digna erat episcopo*: What aileth thee thou wretch? and why magnifiest thou thy selfe? it is not because thou wast worthy to be a Priest, that thou wast made a Bishop; but because this Citie was worthy of no better a Bishop.

Because, an vnwise King destroyeth his people: (as *Ieroboam* that sinned, and made *Israel* to sinne) but where they that be in authoritie, be men of vnderstanding (as *Salomon*) there the citie flourisheth, *Eccles. 10. 3.* The good or ill

Gouernor, is the bane or welfare of his charge.

2: Because, as the iudge of the people is himselfe, so are his
Ecluf. 10. 2. officers: and what manner of man the Ruler of the Citie
is, such are all they that dwell therein: a wonder it was to
see, how vnlike the *Romans* were to themselves vnder *Nu-*
ma, from what they were vnder *Romulus*, but that *ipse bo-*
mine in regis, velut vnicui exemplum mores formant. The greater
will draw the lesler: the ruler, the people. Like people, like
יהוה, *Cohen*, Prince and Priest: it is the fashion of the world
to fashion their betters. *Regis ad exemplar totius componitur*
orbis.

Vse. This might informe vs, how we stand to Godward, in
God his fauour or disfaueur, in our Gouernours. Whether
Iob. 1. 12. he hath sent among vs sheepe vnto sheepe? as Christ the
lambe of God, to the faithfull, the flocke of Christ: or, Sheepe
vnto Wolues? as the Prophets to the Iewes, or Wolues vn-
to sheepe? as the Dragon after the woman, or finally
Apo. 12. 13. Wolues vnto Wolues? as *Iehu* to the house of *Abab*. Hath
2 Reg. 10. God sent Sheepe vnto Sheepe? as when *Iohn* sent to Christ,
Marth. 11. 2. *Ecce quam bonum, Behold how good and pleasant a thing it is for*
Psal. 133. 1. *Brethren so dwell together in vnitie?* or, hath hee sent Sheepe
vnto Wolues, as in my Text? the Instruction is the Vse,
Ezek. 34. 3. *be wise as Serpents, &c.* or hath he sent Sheepe vnto Wolues,
that eats the fat, and cloath themselves with the wooll: that kill
Marth. 9. 37. 38. *them that are fed, but feede not the Sheepe: The harvest indeed*
is great, but the labourers few: wherefore pray the Lord of the
haruest that he would send forth labourers into his haruest: or,
hath he sent Wolues vnto Wolues, the *Ichneumon* to the
Crocodile, that darts himselfe into the belly of the Croco-
dile, and there eats what the other before had eaten: and
when he hath list to come forth, hee makes his way by ea-
ting a hole through the Crocodiles belly? *They bite and de-*
Gal. 5. 15. *uoure one another, take heed lest yee be consumed one of another.*
Psal. 85. 10. When God sends Sheepe vnto Sheepe, it is, *that mercy and*
truth might meeete together: that righteou/nesse and peace might
kisse one another: when he sends Sheepe vnto Wolues, it is,
Marth. 23. 35. *that vpon you might come all the righteous blood that was shed*
upon

upon the earth: when he sends Wolves vnto Sheepe, it is to prooue you, that the triall of your faith being much more pretious then gold that perisheth (though it be tried with fire) might be found to your praise, and honour, and glory, at the appearing of Iesus Christ. When he sends Wolves vnto Wolves, it is to punish sinne with sinne: when the young vipers cate their way through their mothers belly when they were borne: to reuenge the death of their father, when they were begotten. Herein now appeareth the loue of God towards you, in sending vnto you Sheepe, not Wolves. And here againe doe you turne mercy into iudgement, should you to your shepherds proue Wolves, not Sheepe. Howsoeuer, God commands, and we must obey: Christ Iesus sends, and we must goe.

Behold, I send.

As the Father sent me, so send I you; said Iesus to his Apostles: The Father sends, and the Sonne sends: the Father sends the Sonne, and the Sonne sends the Apostles: the Father sends the Sonne to reconcile the world to himselfe. For it pleased the Father, that in him should all fulnesse dwell, and by him to reconcile all things vnto himselfe: and so set at peace through the blood of his Crosse, both the things in earth, and the things in heauen: the Sonne sends the Apostles to Preach this reconciliation by himselfe: for God was in Christ, and reconciled the world to himselfe, not imputing their sinnes vnto them: and hath committed to vs the word of Reconciliation: the Fathers Mission is the Sonnes Commission: the Sonne sends, and the Apostles Preach.

Christ Iesus sending is warrant for our Preaching: All power is giuen to mee both in heauen and in earth: Goe therefore and teach all nations. I came downe from heauen, and haue done my Fathers will on earth, and now all power is giuen to me in heauen and in earth. Ye haue bene witnesses of my obedience: be ye also Heralds of my soueraintie. Ye haue scene my sufferings, testify my glory. All power is giuen to mee in heauen and earth: The most ioyfull tidings that euer came to heauen or earth.

Mar. 16. 15.

Hebr. 7. 21.

Gen. 22. 18.

Iohn. 3. 16.

Matth. 27. 5.

Rom. 10. 14. 15.

Petr. Longab. in
cap. 10. ad Rom.

Go and teach all Nations: Preach the Gospell to all creatures the glad tidings of that New and better Covenant, that God promised, and now by me contracteth with all Nations. In thy seed, (said God vnto Abraham) shall all nations of the earth be blessed, there's the Promise. So God loved the world (said the sonne of the same Father) that he hath given his only begotten Sonne; that whosoener beleueth in him, should not perish, but haue everlasting life: there's the Performance. This is my beloued Sonne (said the Father of the Sonne) in whom I am well pleased, *et in eo* I see him: there's obedience enioyned vs.

But how shall they heare without a Preacher? and how shall they Preach except they be sent? *Credere ex auditu est: audire ex Predicatione: Predicare ex Missione*: Faith comes by hearing, hearing comes by Preaching; and Preaching comes by the authoritie of Iesus Christs sending.

Behold, I send.

Doff.

Hebr. 5. 4.

Plut. Camil.

Plut. Numa

No man may take vpon him any Authoritie, vnlesse he be lawfully called. No man taketh this honour vnto himselfe, but he that is called of God, as was Aaron. When Brennus had taken Rome, the Romans that escaped to Veies, instantly importuned Camillus (then a banished man in Ardea) in that common calamity, to become their Dictator; but he by no meanes would accept of that transcendent honour, till such time as they that were besieged within the Capitole, the body presentative of the State, confirmed his election by their Suffrages. Thus Numa contented not himselfe with election of Romans and Sabines, till inauguration from heaven confirmed him King of Rome. For when Tullius his ioynt-raigne with Romulus, had made of both Nations one people: it was in the first *Interregnum* concluded, that the one should chooseth the King; but out of the body of the other: so to engage him to either side: to the one, for that they chose him; to the other, for that he was of their Nation. Now though Numa were thus chosen by a wonderfull consent of both Nations; yet put he nor on the Imperiall Diademe, till he consulted with heaven, to confirme his calling

on

on earth. It is a *Præminire* by the lawes of England to vsurpe authoritie without authoritie; but as all men agree of the name of Happinesse, to call it (as the Philosopher observeth) *τὴν εὐδαιμονίαν*, yet are there (if Varro in *Augustine* reckoneth right) 288. differing opinions, what it should be: so all acknowledge a power authorizing; but differ about the persons authorized, who they should be.

Artes. ethic. 1.
Aug. lib. 19.
Caus. dei. cap. 1.

The pronouncing of the word *שבילה* *Shibboleth*, shewed who was an *Ephraimite*, and who a *Gileadite*. The *Ephraimites* in stead of *שבילה* *Shibboleth*, pronounced *סבילה* *Sibboleth*: Like our *Irish* that cannot sound the letter *H*. So *Moses* by the *Vrim* and *Thummim* points out the able Minister: and *Iethro* by the foure Cardinall Vertues, the compleate Magistrate: the *Vrim* in the Minister is the puritie of Doctrine, the *Thummim*, the sinceritie of his life. In the first, we are *light*, to illuminate; in the second, *salt*, to season others: but if the light that be in thee bee darkenesse, how great is that darkenesse? If the salt hath lost its savour, wherewith shall it bee salted? it is therefore good for nothing but to be cast out, and to bee troden under foot of men. Let your light so shine before men, that they may see your good workes, and glorify your Father which is in heaven. Preaching is as the body of good life: good life as the soule of Preaching. Now as the body without the soule is dead, so is Preaching without good life; and this is the Ministers *Shibboleth*. Now whether it be they that have the *Vrim* and want the *Thummim*, or have the *Thummim* and want the *Vrim*, eyther incapable, as *Jeziab* to meddle with the Arke: or unworthie, as *Simon Magnus* to dispose of the holy Ghost: these may be of *Ieroboams*, but not of God his making, Priests: intruders, not Apostles. I have not sent these Prophets (saith the Lord) and yet they ran: I have not spoken unto them, and yet they prophesied.

Use 1.
Iudic. 12. 6.

Exod. 18. 30.
Exod. 18. 21.

Mat. 5. 14.
Verses 3.
Math. 5. 13.

Verses 16.
Christ.

2 Sam. 6. 6.
Act. 8. 18.

Ier. 23. 21.

Use 2.

Num. 11. 25.
Micah 3. 11.

which

Secondly, when they that sit in *Moses* chayre, as the Scribes and Pharises, but participate not of *Moses* spirit, as those *seuante*: that respect persons, and iudge for reward: that with the current of the world, seeke their owne, and not that

Phil. 3. 27.

1 Cor. 4. 1.

2 Cor. 5. 20.

Rom. 13. 4.

which is *Iesus Christ*. They happily be sent; but as *Amiechus* to *Ierusalem* to vndoe vs. But as the faithfull Minister is *dominus puerator*, the disposer of the mysteries of God: As if God by him besought you; So is the sincerely dealing Magistrate a *fiduciosus* gods minister; if thou doest well in vnderstanding for thy good: if thou doest euill, then is he *indignus* the office, a reuenger of gods wrath for thy naughtinesse.

Behold I send you.

Serme de Apost. Father men (for the most part) simple and vnlearned taken saith *Augustine*, *Non de foro Iustitiano, sed de simplici pistoria*, not out of the Doctors Commons great Clarke and learned in the Law; but out of the company of fishermen, simple and illiterate.

Doctrine.

1 Cor. 1. 26.

Verse 27.

Verse 28.

Verse 29.

Hugo Card. in

1 Cor. 1.

Ibid.

1 Cor. 9. 23.

1 Cor. 1. 31.

Gen. 7. 1.

Brethren, you see your calling: how that not many wise men after the flesh, not many mighty, nor many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the mighty things, the vile things of the world, and things which are despised hath God chosen, and things which are not, to bring to nought things that are. That no flesh should reioyce in his presence. *In homine tria sunt ex quibus oriur omnia humana gloria.* Man takes occasion; either in his soule, because of his wisdom, or in his flesh, because of his nobility, or lastly in outward things, because of his might and riches, but God saith the Apostle, hath chosen *Non multos sapientes*, not many wise men, and that (saith the Cardinall) confounds the first, vaine boasting. *Non multos nobiles*; not many noble men, and that confounds the second. *Non multos potentes*, not many mighty men, and that confounds the third, That no flesh might glory in his presence. That the wise man glory not in his wisdom, nor the strong man in his strength, nor the rich man in his riches. But as it is written, *He that reioyeth, let him reioyce in the Lord.*

God bringeth to passe the purpose of his owne good pleasure either; with meanes, as when hee saued *Noah* by meanes of an arke: or with small meanes, as when he sed
sine

five thousand men, beside women and children, with five loaves Math. 1. 12.
and two fishes; Or without meanes: as when he made all things Gen. 1. 1.
of nothing, only he spake and it was done. he commanded and it Psal. 33. 9.
stood fast: Or against meanes: as when he sweetned salt water 2 Re. 2. 21.
with salt. The Remora or Echeneis is a little fish, of but halfe
a foot long, and yet staies a ship though vnder saile with
neuer so good a forewind. Blow the wind (saith Pliny) how Plin. hist. nat.
it will, rage, storme and tempest, what they can, labour l. 32 cap. 1.
hundreds at the oare with might and maine, as sometimes
at Antonies admirall, and Caligulaes galliace, if she arrest, no
violence is able to rescue. The Minister is the least of the
fingers of God; and yet is he powerfull ouer the creatures
of God. *Dedit Dominus potestatem Apostolis, super Naturam,* Aug. serm. de A-
ut eam curarent: super Demones, ut eos enertarent: super Ele- post.
menta, ut ipsa immutarent: super Mortem, ut eam contemnerent:
super Angelos, ut corpus domini consecrarent. God hath giuen Apostolicall
to his Apostles (and their succellours) power ouer nature, power.
diuels, elements, death, Angels: Ouer nature to heale her,
Heale the sick, cleanse the lepers: Ouer diuels, to cast them Mat. 10. 8.
out; Lord euen the diuels are subdued to vs through thy name: Luc. 10. 17.
Ouer elements to change them, Elements into Sacraments:
Detrahe verbum ab aqua, & quid eris nisi aqua? accedat ver- Aug. bom. 80.
bum ad elementum, & fit sacramentum: Take the word from
the water (in Baptisme) and what will it be but water? adde
the word vnto the element, and it becomes a Sacrament:
Ouer death to contemn it, by dying to triumph ouer death, 1 Cor. 15. 54.
for to swallow vp death in victory: Ouer Angels to conse-
crate bread and wine, the bleisfed Sacrament, of the body
and blood of Iesus Christ, a grace denied to Angels and
Archangels, to Principalities and Powers, to Vertues,
Throanes, and Dominions, to Cherubins and Seraphins:
They onely that are sent to preach, haue power to conse-
crate. Power as the Minister of God, ouer the creatures of
God: *Elias* ouer the fire, to pursue the water, like the raine- 1 Reg. 18. 38.
bowe, the cloudes, and to licke it vp like oyle: as also ouer
the aire to be cleere or cloudy, sunne-shine, or raine. *Moses* Iam. 5. 17.
ouer the sea, to turne it to dry land: ouer the land, to turne Ex. 14. 21.

Ex 3: 6.

Iosh. 10. 12.

Verse 13.

Phil. 2. 10. 11.

Ysa. 1.

Rom. 13. 3.

Ysa. 2.

Gal. 4. 14.

Mat. 23. 5.

the dust thereof into lyce. *Ioshua* over the sunne and moone to stand still, the one in *Gibeon*, the other in the valley of *Eialon*, till the Lords people avenged themselves on their enemies. Thus we see the minister of *Iesus Christ*, powerfull over the creatures of God: that at the name of *Iesus* every knee should bow: both of things in heauen, and things in earth, and things vnder the earth, and that every tongue should confesse that *Iesus Christ* is the Lord, vnto the glory of God the Father.

Would ye be without feare of the Magistrate? doe well then, for Rulers are not to be feared for good worker, but for euill.

Would ye haue comfort of the Minister? receiue him as the *Galatians* receiued the Apostle, as an angell of God, yea, as *Christ Iesus*: as *Zachew* did *Christ*, ioyfully, they come to you as *Christ* to *Ierusalem*, Meekely: meekely and simply like sheepe: meekely without pride: simply without fraud.

Behold, I send you as Sheepe.

Matth. 10. 16.

Act. 4. 29.

Mat. 10. 16.

Nihil robustiores, vel magis pares, ad vim hostium repellendam, quam sint oues contra luperum rabiem. No more able to contest with the malice of the wicked, then the silly sheepe to daunt the fury of wolues: tyed notwithstanding to preach the word, and that with all boldnesse. *et quibus est datus spiritus sanctus ut in omni ciuitate testentur de domino.* Boldly and confidently stand in the profession of *Iesus Christ* and his word, considering, not their owne disabilities to resist, but *Christ*s designement, that set them on worke.

Behold,

Behold, I send you as Sheep.

Meeke: *μη κατακριστικος*, not domineer. 1 Pet. 5. 3.
ring.

Simple: *μη υποκριτικος*, not hypocritizing. Math. 7. 15.

Behold, I send you as Sheep in the midst of Wolves: not that others cruelty should turne you into Wolves; but that wolves allwaged by your gentleness might be turned into Sheep. You must be in disposition of nature, meeke and simple as Sheep. *Maylor. in hunc locum.*
Onibus nihil est simplicius, nothing more simple, and without guile: *nihil innocentius*, nothing more innocent, and without offering wrong: *nihil magis imbellis*, more weake, and lesse resisting wrong.

1. In disposition of nature.

Sheepe

2 usefull

to feed

2. the soule with

to clothe

1. The body with bread and water, as *Obediah* fed the Prophets. 1 Reg. 18. 13.

1. The word, to win them to Christ, the power of God vnto saluation. Rom. 1. 16.

2. The Sacraments; to incorporate them into Christ, as the branches in the vine. Iohn 15. 5.

3. Their owne liues Phil. 2. 17. (should there be cause) to be offered vp vpon the sacrifice and seruice of their faith.

1. The body with rayment as *Iob* with his fleecce. Iob 31. 20.

2. The soule with truth, Eph. 6. 14. righteousness, peace, faith, &c.

C 2

Meminiſc

Cyp. Serm. 2 de
relo & lino. 6.

*Mementisse debemus quo vocabulo Christus gregem suum ap-
pellat, quo nomine nuncupat: Oves vocat, ut innocentia Christiana
omnibus aequetur: Agnos vocat, ut agnorum naturam simplicem,
simplicitas mentis innuetur: We must remember how Christ
called his flocke; what title he attributed vnto them. Hee
called them Sheepe, he called them Lambes; Sheepe for
their innocency, Lambes for their simplicitie: To teach vs
that men of eminent place, in Church and Common-
wealth, must not be imperious, but meeke. If a man be fallen,
by occasion, into any fault, ye which are spirituall restors such a
one, with the spirit of meeknes.*

Doctrine.

Gal. 6. 1.

*Ea est animantium omnium natura, ut mansuetudine potius
quam violentia reguntur: Such is the nature of all creatures,
that it is wonne, rather by gentleness then austerity, speci-
ally Man, animal sui iuris, a creature, saith Seneca, at his owne
dispose, and not so easily awed as wooed. Blandienti possum
acquiescere, non timeo comminatem: I can (saith Hierome) be
contented to be intreated, but menacing cannot disaile me.*

Seneca.

Hieron. epist. 40.
ad Ruffinum,

Panormis. l. 2. de
reb. g. Alphon.
Plat. Num.

Hence it was that *Alphonus* often walked without his
gard, but *Numa* vterly discharged them: in token that they
were Sheepe, not Wolues: meeke, not imperious: inno-
cent, not iniurious; and loued rather to be loued then fea-
red.

Plat. Arat.

There is no surer guard to a Prince, then the perfect loue
and good will of his Subjects. There is no such way to
winne their loue as gentleness. There is no such way, ei-
ther for the Magistrate to insinuate himselfe into the heart
of the people; or for the Minister to worke vpon the heart,
as for the one and the other to be calme, where they might
be rough: to be Sheepe where they might be Wolues.

Behold, I send you as Sheepe.

Hist. natur. l. 8.
cap. 67.

Plat. 96. 5.

Sheepe (saith *Pliny*) are in great request, both in regard
that they serue for sacrifices: as also by reason that their
fleece yeelds so profitable an vse. Not onely the heathen sa-
crificed Sheepe to pacifie their false gods (deuils, whom
they worshipped in stead of God) but the true worshippers
of

of the One and true God, celebrated yeerely their Passover with this sacrifice: and was besides a perpetuall peace-offering for sinne. Exod. 12. 24.
Leuit. 3. 7.

Good gouernours, in Church and Common-wealth, Doct.
spendewen their liues, for the good of Church and Common-wealth: *A good Shepheard gineth his life for his Sheepe.* Ioh. 10. 11.
Biazetts prater for his army, was much like *Dauid* his prayer for the people: To dye himselfe deseruedly for his credulity; rather then so many Innocents should be slaughtered, as Sheepe, vnderferuedly, for him. *I haue sinned (said Dauid) yea, I haue done wickedly: but these Sheepe, what haue they done? Let thy hand, I pray thee, be against me, and against my fathers house.* 2 Sam 24. 17:
The two *Decij*, the Father and the Sonne, Liu. decad. 1. 1. 8.
Luendis periculis publicis piacula, as sacrifices, to free the Common-wealth from danger, deuoted themselves for their armies: So did *Codrus* for the Athenians; for when in the warre of *Peloponnesus*, he vnderstood by Oracle that that side should haue the victory, whose captaine should be slaine: he tooke vpon him the habit of a poore common souldier, and so became a sacrifice for his countrey. When *Pompey* Plut. Pomp.
(on *Syllas* behalfe) would haue put all the *Mamertines* to the sword, *Schenius*, a gouernour among the *Hymenians*, tooke all the fault vpon himselfe, telling *Pompey*, that it was hee that had perswaded his friends, and compelled his enemies to doe as they did. *Lycurgus*, a law-giuer among the *Lacedemonians*, Plut. Lycorg.
after that he had (sworne them to the vniolable keeping of his lawes till his returne, thrust himselfe into perpetuall exile; because that hee would haue the lawes that he had made for their good perpetually kept. These were good Platonists, borne not for themselves, but for their countrey.

Your Skarlet then is not this peoples, but your owne blood, that you (ye Iudges) must be euer ready to spend for them. *Our Lawne, the robe of purty, whittened in the blood of the Lambe.* Apoc. 7. 14.
We must not be found to seeke, ταύτην, but ταύτην, not yours, but you; not you seeke to be found, οὐκ εὑρισκόμενοι, but εὑρισκόμενοι, neuer a iot the richer, but a great deale the

Cicilib. 2. offic.

more honourabler, by your places. When you reckon your liuing, you may value your reuenues, but not your office. *Habere enim questui rempub: non modo: turpe est: sed & sceleratum & nefarium.* To rise by the ruine of the Common-wealth, is abomination: to vndoe many to make One, is both sin and shame; it is to be a wolfe, and not a Sheepe. Whereas those that Christ in my text sends, must bee Sheepe, not Wolues, in disposition of nature, meeke and simple: vsfull towards others to feede and clothe.

Behold, I send you as Sheepe.

Iohn 21. 15.

Simon thou sonne of Iona, lonest thou mee more then these? He said vnto him, yea Lord, thou knowest that I loue thee. He said vnto him, feede my Lambes. He said to him againe the second time. Simon, thou sonne of Iona, lonest thou me? he said vnto him, yea Lord, thou knowest that I loue thee. Hee said vnto him, Feede my Sheepe. He said vnto him the third time, Simon, thou sonne of Iona, lonest thou me? Peter was sorry because he said vnto him the third time, lonest thou me? and said vnto him, Lord thou knowest all things: thou knowest that I loue thee. Iesus said vnto him, Feed my Sheepe. He asked him thrice, that a threefold confession might make amends for a threefold deniall: but all the matter in charge was of feeding.

Verse 16.

Verse 17.

Doff.

Psal. 78. 72.

2 Sam. 19. 31.

1 Reg. 17. 15.

2 Reg. 4. 38.

Ips 1.

Acts 10. 28.

Mar. ex Cal.

Ezek. 34. 10.

Seneca.

Good Gouvernours must be Feeders. *Dauid fed Israel: Barzillai, Dauid.* The widdow fed the Prophet, and the Prophet the Children of the Prophets.

Take heede therefore vnto your selues, and to all the flocke wherof the Holy Ghost hath made you ouer-seers, so feede the Church of God, which he hath purchased with his owne blood. Take heede to your selues, for he that hath no care of his owne saluation, will haue none also of others. Take heede vnto your selues, and all the flocke: for a man shall answer, not onely for himselfe, but for all also vnder his charge. *I come against the shepheards (saith the Lord) and will require my Sheepe at their hands.* Take heede vnto your selues, and to the flocke, to feede the Church of God. First, *exemplo Conuersationis*, by example of good life: because *plus mouent exempla*

exempla quam verba, example is more powerfull with the multitude then precept. Secondly, *verbo Predicationis*, by preaching of the Word: becaule the Priests lippes should Mal 2. 7. *preferne knowledge*, and the people should seeke the Law at his mouth. Lastly, *Fruitu Orationis*, by his continuall intercession for them. God forbid that I should sinne against the Lord, and cease praying for you. I Sam. 12. 23.

Woe unto the Shepheards of Israel that feede themselves: Use 2. Should not the shepheards feede the stocke? *Woe to the ignorant* Ezek. 34. 2. *and conetous shepheards, for they are dogges, not shepheards.* Ela 56. 10. *The ignorant dumbe dogges. The conetous greedy dogges. Woe to the mercilesse and cruell Shepheard, that strengtheneth* Verse 11. *not the weakke, that healeth not the sicke, that bindeth not up the broken, nor brought againe that which was driven away, nor sought that which was lost, that with cruelty and with rigour ruleth them.* These, whether they be Ministers or Magistrates, are butchers, not Shepheards: Wolues not Sheepe. Whereas good gouernours must bee Sheepe not Wolues. Sheepe in nature; Sheepe in vse, not onely to feede, but to clothe also. Ezek. 34. 4.

Behold, I send you as Sheepe.

The Oxe is of principall vse for the belly, the Sheepe for the backe: the Oxe for our dayly foode, the Sheepe for our apparrell: for euen as men bee beholding to the Oxe for their principall foode which they labour for: so must they acknowledge, that they haue their cloathing and couerture from the silly Sheepe.

Christian prelacy doth not onely feede, but clothe also. *I put on iustice and it covered me: my iudgement was as a robe and a crowne.* In Aarons Miter was engrauen *יהוה ערש* Job 29. 14. *bolinesse unto the Lord.* His robes were of foure leuerall colours: the embrodering a bell and a Pomegranate, and all to shew how Gods Ministers must bee clothed. The inscription in his crowne, is the description of his life: The foure leuerall colours, the foure distinct elements of the world: the embroydering of the bell, the sound of his preaching: the many kernells in the Pomegranate, the many vertues of his life. Ex. 39. 30. Hieron. *deriu & veste sacerdot.*

The

Vse.

Psal. 45. 14.

The Kings daughter is all glorious within: her cloathing is of wrought gold. Glorious she is within: rich without: with inward holiness, with outward righteousness: her cloathing is of wrought gold. Of all mettals; First, *Purissimum*, *fine sulphuris ac comburente*, most pure, without soyling. Secondly, *Mollissimum*, tender and of large extent, as one deere into an hundred and twenty leaues. Thirdly, *grauissimum*, exceeding ponderous, *ob diuturnam concoctionem*, *firmissimam compositionem*, by reason of long concoction, firme composition. Fourthly, *Suauissimum*, very sweet, by reason of the excellency of the temperature comforting the heart, and strengthening the spirits. The Church of God is a Virgin, pure as the Sonne: meeke and mild as the lambe: chaste as the Dove: sweet as the Rose: The Virgins her fellowes, the Angells of light, like vnto her, shall beare her company: In stead of fathers shee shall haue children borne, vnto her, *non modo sermonis & vocis incitamento, sed fidei, & virtutis exemplo*: By her soule-sauing words, loyall loue, and workes of grace.

Plin hist. natur.
l. 13. cap. 1.

Psal. 45. 15.

Verse 17.

Cyprian ad Lucianum Papam.

Apoc. 12. 1.

Psal. 132. 9.

Cant. 4. 1.

Apoc. 14. 6.

Cant. 2. 2.

She is the woman clothed with the Sun, & the moone is under her feete. O let her Priests be clothed with righteousness: let her Saints reioyce and sing. Her eyes are like the dones: Oh let their voyces be like the Angells, the Lambes everlasting Gospel. Shee is the Lillie among the thornes. Make them good God, oh make them Sheepe amidst the Wolues. Behold, I send you as Sheepe.

In the midst of Wolues.

Diuers countryes are subiect to diuers annoyances. *Africke* to Locusts. *Italy* to Scorpions. *Egypt* to Crocodiles. *France* to Wolues: but the common plague that infecteth the whole world, is the Wolfe *feritas*, (to distinguish with the Orator) in *figura hominis*, the Man-wolfe, and his cruelty. *Deposito homine in syluestre animal transiens*, when a man leaues to be a man, and degenerates into a Wolfe.

Cic offic. 1. 3.

Seneca de Clem.
ad Neronem.

Gen. 4. 8.

Cruelty is a Wolfe, tyrannizing ouer all parts of the world. It began in *Caine*, since is spred ouer all nations, times,

times and places. It was the entertainment that *Lot* found Gen. 19.9.
among the Sodomites, *Sampson* among the Philistims, Iudg. 16. 21.
Jeremy in Egypt, *Ezechiel* at Babel, *Peter* and *Paul* at
Rome, *Thomas* and *Bartholmew* in India, *James* at Ierusa-
lem, *Philip* at Hierapolis, *Andrew* at Idessa: in a word
wherefoever the Apostles be in expediting their commis-
sion, there are they as *Dauid* betweene *Saul* and *Achish*. 1 Sam. 17.
Vnica enis inter duas Luporum turmas. Inuironed (as the Calu. in Psal.
center with the circumference) round about with
Wolues.

This should teach vs to walke warily, blamelesse and *Vse.*
pure as the sonnes of God without rebuke, in the midst Phil. 1. 15.
of a naughty and crooked nation. Because *ad innumeros*
teforum iactus, exposita est hominum vita. Cruelty hath ma- Cal. in Psal. 34.
ny instruments of death thirsting after blood, the blood
of the faithfull specially, *Qui velut oves sunt in medio lupo-*
rum. Who are as Sheepe in the midst of Wolues. Behold, I send
you as Sheepe.

In the midst of Wolues.

The naturall man perceiveth not the things of the Spirit of 1 Cor. 2. 14.
God, for they are foolishnesse vnto him: neither can hee know
them, because they are spiritually discerned. Non tantum non Mar. ibid.
intelligit, sed ne assentitur quidem ijs rebus quas docet spiritus
dei. As he knowes them not, so neither doth he approoue
of them.

To teach vs, that men before they be regenerate, be no *Dott.*
better then brute beasts, Lyons, Leopards, Beares, and
Wolues. Christ called *Herod* a Foxe. *Jeremy* called *E-* Luc. 3. 32.
phraim a Calfe. *Daniel* calls the Assyrians a Lyon: the Ier. 31. 18.
Persians a Beare: the Græcians, a Leopard: *Darius*, a Dan. 7. 4. 5. & 6.
Ramme, and *Alexander*, a Goate. *Amos* calles the Prin- Dan. 8. 3. & 5.
ces of Samaria, Cowes, *Iohn* calls the Iewes, Vipers. Christ Amos 4. 1.
Iesus in the text calls the bloody & vnregenerate, Wolues. Mar. 3. 7.
Herod was a foxe for his subtilty, *Ephraim*, a calfe for his
wantonneffe: the Assyrians, a Lyon for their haughtines:
the Persians a Beare for their boysterousnesse: the Greeks,
a Leopard

a Leopard for their Polyarchies: *Darius*, a Ramme for his forces: *Alexander*, a Goat or Roe-bucke for his expedition: the Samaritanes, Cowes for their baseness: the Jewes, Vipers for their Parricides, and Wolues for their cruelty. *Ouid* moralizeth *Lycæon* cruelty when hee metaphorphizeth him into a Wolfe; and so wee likewise see what manner of man *Demetrius Parrhasius* was, who in a solemne sacrifice that the *Acadians* wickedly celebrated vnto *Iupiter Lycæus*, tasted of the intralls of a child, and so was turned into a wolfe. Such were the family of the *Anteis*, of which one euery yeare, was transformed into a Wolfe. Little and better were *Vespasian* and *Nero*. The one of which made his officers to serue his turne as sponges, first to soake them in the fatte of other men, and then to squeeze them, as goods confiscate to himselfe. The others care was, *Ne quis quid habeat*; that no man but himselfe if it were possible should be worth a groat.

Vñ.

Such a one (saide *Socrâtes* to *Zopyrus*) had I beene, had not the instruction of Philosophy amended the ill disposition of my nature. Oh did the light of nature then through the glymbring of grace change Wolues into Sheepe; and shall not now the light of grace, through the preaching of Gods word, keepe Sheepe from degenerating into wolues? Did the words of men, through a little illumination, preuaile with a Heathen to liue as a Christian? and shall not the word of God, through the Sunne-shine of grace, keepe Christians from liuing like Heathen? *Is not my word* *euē like a fire, saith the Lord?* *and like a hammer that breaketh the stone.* Mans heart is as yron, the word of God as fire to soften it, and as a hammer to worke it to his owne good will and pleasure. It is as a stone, but the hammer of Gods word worketh it into a well-pleasing sacrifice of a broken and contrite heart: It is liuely and mighty in operation. Then let vs flye vnto it for reformation; so shall the Wolfe dwell with the Lambe, and the Leopard shall lye with the Kid, and the Calfe with the Lyon, and the fat beast together: and a little child shall leade them. The Cow and the

Bearo

Metamorph.

Plin. hist. natur.

l. 8. ca. 22.

Idem ibid.

Sueton.

Ier. 23. 29.

Psal. 1. 17.

Heb. 4. 12.

Esa 11. 6.

Verse 7.

Beare shall feede, their young ones shall lye together: and the Lyon shall eate straw like the Bullocke: and the sucking Childe shall play vpon the hole of the Aspe: and the weaned Childe shall put his hand vpon the Cockatrice hole. *Esa* 11. 6.

ὡς δὲ λύκος σὺν ἀρνίῳ, ἢ ὕπνῳ ἀμείδωνται.
 χόρτον γὰρ λύκαις τ' ἐρίφαις ἄμω βοσκέσονται.
 ἀρνίος σὺν μίχρῳ σὺν ἱμῶν, ἢ πᾶσι βουδαίοις.
 σαρμάκος τε λῶν φάγῃτ' ἄχρον πάρε φάτταις.
 σὺν βρέβειν δρῶντες ἀμείδουσι κερδὸν τε.

*Sibylla apud lac.
 inf. di. 47. 614.*

Word for word in a manner, as if *Sybil* had beene to translate the Prophet into Greeke meeter. *Then shall none hurt nor destroy in all the mountaine of mine holiness.* *Esa.* 11. 9.

*Nec lupus infideus pecori: nec retia cernis
 Vlla dolam meditantur.*

Virg. eelog. 5.

But the Apostles in the meane time are sent as sheepe.

In the middest of Wolves.

Had he sent them among Lyons, there might bee hope that submission might purchase pacification: but to crouch to the Wolfe, is to despair, and dye. The Lyon is a chieftaine, though bloudy, yet generous: but the Wolfe is a Tyrant, and insulteth over misery.

Corpora magnanimo satis est prostrasse Leoni.

*Ouid. l. 3. de
 Trist. eelog. 5.*

Pugna summa facem causi iacet hostis, habet.

At lupus, & turpes instant morientibus vrsi:

Et quacunq; minor nobilitate fera est.

The Israelites, as silly sheepe, were grievously oppressed vnder the Wolves their Task-masters; and *Pharaoh* the Master-wolfe commanded to lay more vpon them. The poore Countrey-man is grievously taxed with a long rent, byting brokage, deepe gratification; and the tyrannizing Land-lord, griping Vsurer, and extorting Officer, cry still with the Leech, *Gine, Gine.* *Prou.* 30. 15. *Lazarus* lay at the rich mans gate a Lazer indeed, full of sores,

Luc. 16. 21.

and affamished. The dogges lent him their tongues, to lick his soares, but no man vouchsafed him a crumme from the dogges to stay his stomacke.

Dolt.

The greedy guts of this World are without all feeling of others misery. *Ioseph* besought his brethren in the anguish of his soule: they saw it, but would not heare him. *Gen.* 42. 21.

Use.

Val. max. l. 9.

cap. 1.

Suet.

Plut. Arat.

Math. 2. 3.

Joseph antiq.

Cum pones crudelitatem sic timeri, pones nos sic odisse: Cruelty scarres other men with feare, it selfe with hatred, and comes at last to be as fearefull of others as hated. *Nero* kept poyson in a boxe, *Cleopatra* Vipers, to prevent their cruelties deserued hatred. *Aristippus* trusted neither friend nor seruant to lodge within his Court gates. *Hered* was afraid of his owne son, as well as the Infants, least he as well as another might proue to be Christ, and so sent him packing as well as them. Cruelty is euer fearefull in it selfe, and hated of others; and God one time or other payes it home in its owne kinde. Therefore were *Jacobi* ten brethren imprisoned. *Gen.* 42. 17. We (said they) as they communed together, haue verily sinned against our brother, in that we saw the anguish of his soule, when he besought vs, and wee would not heare him: Therefore is this trouble come upon vs. *Pharo* that destroyed the males of *Israel*, was himselfe with all his chivalrie drowned in the Red Sea. *Dinas* that denyed the poore beggar a crumme of bread, was himselfe denyed a drop of water to coole his tongue in Hells tormenting flames. *Negavit micam*: *Nagatur ei & gutta*, He denyed a crumme of bread; he is denyed a drop of water. *There shall be iudgement merciflesse to him that shewes no mercy*. *Adonibezek* had cut off the thumbes and great toes of 70 Kings; and had himselfe at last his owne thumbes and toes cut off. As I haue done, so God (saith he) hath rewarded me. Verse 7.

Verse 21.

Exod. 1. 16.

Exod. 14. 28.

Luc. 16. 21.

Verse 14. 25,

26.

Iam. 2. 13.

Iudg. 1. 7.

Vse 1.

Ephes. 4. 2.

Here may the Minister learne to winne Wolues with lenity, not to dishearten Sheepe with cruelty. With all humbleness of minde, and meeknesse, with long suffering, supporting one another through long.

Here

Here may ye Magistrates learne, 1. *Neg. Consentientes sine malis, ut approbatu*: Neither doing ill your selues, nor consenting to others ill doing; for the thiefe and the receiver, the periurer and the procurer, the vsurer and the broker, the whore and the baud, ill doing, and consenting to ill doing, are equally ill. 2. *Neg. Negligentes ve non arguatis*. Carelesse of your owne duties, or winking at the faults of others. For, *Cursed is hee that doth the works of the Lord negligently*. 3. *Neg. Superbientes ve Insultanter arguatis*. Nor glorying in your authority, nor insulting ouer misery. *Improue, rebuke, exhort, and discharge the duty of your calling*. But how? *in amor maxime dulci & dulci, with all long suffering and doctrine. Regat disciplina vigor* *Manuetudinem; & mansuetudo ornet vigorem*. Let Iustice be the rule of mercy, and mercy the crowne of Iustice. Be as *Moses*, Meeke, But therewithall faithfull. As *Ioshua* affable. But Iust also, gathering like good Shepheards the sheepe into the fold: but reclaiming like good Magistrates the Wolves from their cruelty, or vs from them. *Behold, I send you as Sheepe*.

Use 2.
Aug. de verbis
dom.

Rom. 1. 31.

Ier. 48. 10.

2 Tim. 4. 2.

Greg. in moral.
l. 5.

Num. 12. 3.

Heb. 3. 2.

Iosh. 7. 19.

Verse 25.

In the midst of Wolves.

The heate of the female, worries the males with desire after her: but when wearinesse hath lulled them asleepe, and sleepe giuen respite to desire, shee singleth out one, and away they goe; the rest follow dry-foote; and if they light vpon him, they teare him lim-meale.

When tyrants haue their will; others as wicked, and as very Tyrants as themselves, are ready to eate them; like dogges that teare one another, or Canibals that eate one another, or fish that deuoure one another. *Minorum perditio, maiorum cibum & vita*. The lesse alwayes becomming food to the greater, and the stronger preuailing against the weaker. Like the times of *Galba*, *Orbo*, and *Vitellius*: when Lawes lay asleepe, and all things were adiudged by the Sword, when nothing was lesse secure then to be securely innocent. The Imperiall House of the *Cæsars* received foure Empe-

Doct.

Polyb. l. 15.

Tacitus.

Plut. Galb.

rors in lesse then ten moneths: for one murdered another, and him first, that first corrupted the Souldiers, in teaching them to make gaine by change of Emperors.

Virg. eglog.

*Torna leana lupum sequitur: lupus ipse capellam:
Florentem cytisum sequitur lasciva capella.*

Ezek. 16. 44.

Yf.

Psal 37. 1.

Verse 2.

Verse 36.

Verse 37.

κακὴν ἀγαθὸς κακὸν αἶψα. A shrewd Crow hath hatcht as shrewd an egge. As is the Mother, so is the Daughter.

A warning for vs, not to repine at the wicked. *Fret not thy selfe because of the ungodly; neither bee thou enuious against the euill doers.* It will not be long before vengeance overtake them: *For they shall soon be cut downe like the grasse; and be withered euen as the greene herbe.* They flourish for a while, but it is but a lightning before death, the rooting out of themselves and their posterity for euer. *I my selfe haue seene the ungodly in great prosperity, and flourishing like a greene bay tree, and I went by and he was gone, I sought him, but his place could no where be found.* The bloud-thirsty and deceitfull men shall not liue out halfe their dayes. Psal. 35. 25.

For either Iustice by the Law, or others as wicked as themselves without Law, cuts them off before their time. Cruelty is an *Ismael*, whose hand is against every man, and every mans hand against him. As *Abel* was torne in peeces of his owne dogges, so is sinne persecuted of its owne Family; one thiefe robbes another, one adulterer is iealous of another.

Ouid. metam.

Hesiod.

Inuen.

Laert. 16.

ἢ κακὸν κακὸν αἶψα: ἢ τίς τινος τίς τινος.

ἢ κλέψας κλέψας φθονεῖ: ἢ δίδος δίδος.

Clodius accusat Machos: Caridina Cerbegum.

One thiefe robbes another, and the great theeues lead the little theeues to hanging: one Adulterer is iealous of another, and the more he preuailes against his corruall, the deeper is he engaged to sinne and Satan.

Suis & ipsa Roma viribus ruit.

It fallies by its owne weapons, like *Saul*. 1 Sam. 31. 4. It growes desperate, and becomes its owne executioner, like

Achis-

Achitophel and *Indas*, 2 *Sam.* 17. 23. and *Mar.* 27. 5. A cruell life hath a desperate end. *Tigellinus* put off his coming before *Otho* as long as he could, but when excuses could serue no longer, he tooke a razor and cut his owne throat: for it is a fearefull thing when malice is condemned by her owne testimony: and a Conscience that is touched, by her euer fore-cast cruell things. *Conscientia mala bene sperare non potest*: A cruell life cannot hope for, a peaceable end. *Tigellinus* conscience told him, that he had beene such a Wolfe vnder *Nero*, and such a Foxe vnder *Galba*, that *Otho* to satisfie the State, could doe no lesse then pull his skinne over his eares.

Oh that, terror of Conscience, present or future iudgements, in body or in soule, or in both here for a time, or in hell for euer, could reclaime men from being Wolves, and perswade them to liue peaceably one with another, and to doe as they would be done vnto!

Oh that the sweets of mutuall well-wishing, one man to another, by which one man becomes as a God vnto another; O that present or future blessings, in body, or in soule, or in both; here for a time, or in Heaven for euer, could regenerate Wolves into Sheepe: Men into Doves: Gods owne people, and *Sheepe of his pasture*: His Sisters, his Lanes, his Doves, his vndefiled! Simplicity should no longer suffer vnder tyranny, nor innocency vnder malice; the Sheepe vnder the teeth of the Wolfe, nor the Dove vnder the talant of the Hawke: but till these be perswaded to forbear, Sheepe and Doves must either fly their prouoking, or beare their cruelty.

The end of the first Sermon.

THE



THE
SECOND SERMON
Vpon that great Embassie of our Lord
IESVS CHRIST, recorded by his
Euangelist Saint Matthew.
Cap. 10. Verse 16.

Behold, I send you as Sheepe in the midst of Wolves.

Be ye therefore wise as Serpents, and innocent as Doves.



Behold, I send you as Sheepe in the midst of Wolves. A dangerous message; *Be therefore wise as Serpents, and innocent as Doves.* Ye cannot walke safely, except ye walke warily: *Be ye therefore wise as Serpents, and innocent as Doves.* Wise as Serpents, to keepe you safe from Wolves: Innocent as Doves, to keepe you blamelesse with God. He telles them not in what point this wisdom, this innocency of theirs doth consist; but sends them as it were to Schoole, where to learne both; the one of Serpents, the other of Doves. *Elegans est icon: mira hypotyposis.* A dainty comparilon, a rare resemblance.

Behold, I send you as Sheepe in the midst of Wolves: Be ye therefore wise as Serpents, and innocent as Doves. *Facilior cautio est, ubi manifesta formido est:* Proudient men are seldome damned. Christ Iesus forewarnes his Apostles of ensuing danger, to make them the more circumspect to prevent it:

In

Marl. in hunc locum.

Cypr. de simpl. predat. 17. 3.

In the 30 verse, he opposeth Flight against Persecution; because no man should thrust himselfe into needlesse danger. Here he exposeth them as Sheepe in the midst of Wolves: Where because their Mission is their danger, he therefore maketh their Instruction their policy.

When we cannot doe our duty without danger, we must notwithstanding doe it, and prevent the danger as well as we may. *Gird thy loynes, and take this boxe of Oyle in thy hand,* 2 Reg. 9. 1. *and get thee to Ramoth Gilead: And when thou comest thither,* Verse 1. *look where is Jehu the sonne of Iehosaphat, the sonne of Nimshi; and see and make him arise up from among his brethren, and leade him into a secret Chamber: Then take the boxe of Oyle,* Verse 3. *and poure it on his head, and say, Thus saith the Lord, I have anointed thee for King over Israel: Then open the doore, and fly without any tarrying.* *Elisha* commanded, and the iunior Prophet singles out *Jehu* from the other Captaines, least hee should be circumvented in the doing of what he was commanded: He fies so soone as he hath done, least he should be apprehended for the doing. If the duty of our calling expose vs vnto necessary danger, and wee dys for our consciences (as *Jehu* for reprovuing *Herod*,) our death is precious: *Rights deare in the sight of the Lord, is the death of his Saints.* If we escape (as *Elisha* out of the hands of *Iezabel*,) our life is honourable. *Triumphat Vltor imperator, & non vicisset nisi pugnasset:* The Conqueror returnes triumphantly; but had he not conquered, he had not triumphed; and had he not fought, he had not conquered: *& quanto maius periculum fuit in praelio, tanto maius gaudium in triumpho:* The greater the danger was in the fight, the greater by so much is the glory in the triumph. *Horatius Cocles* stood single against *Porssennas* whole Army, till the bridge was broken behind him: then he leapt into the water, and saved himselfe by swimming: His first care was to performe his duty to his Countrey; his next care was to referue himselfe for his Countrey.

Wee cannot at once performe all duties wee owe to Church and Common-wealth: *David* did his Father *Iesse*

1 Sam. 17. 34.

good seruice, when being his Shepheard, and but a champing hee slew the Lyon and the Beare, and rescued his Sheepe. He did his Master *Saul* better seruice, when his Caprairie and a man, hee slew his ten for the others one. *Saul* hath killed his thousand, and *Dauid* his ten thousand: but the best seruice he ever did, was Gods and his Countreies; when an old man and a King, when hee fed *Isaac*, Gods people, and *Israel* his inheritance: when hee fed them with a faithfull and true heart, and guided them prudently in all his wayes.

Cap. 18. 7.

Psal. 78. 72.

Verse 73.

Vse.

Aug. contra
lit. Petiliani,
lib. 2. cap. 83.
Aug. cont. Cres-
con. l. 3. cap. 47.

Mat. 10. 17.

To teach vs to walke warily betwene despaire and rather-
ness. Neither with the *Circumcisiones* to force men to kill vs, through a vaine hope to become Martyrs; *Martyrum non facit pangs sed causa*: It is not the paine, but the cause that makes a Martyr; nor yet with the Stoicks presume of security, through opinion of fatall necessity. *Nusquam tunc fides*; A man knowes not whom to trust: Therefore it is; that our blessed Sauour in the next verse, bids vs, *Beware of men*. To are, in the Text, as *Sheepe in the midst of Wolves*; *Be ye therefore wise as Serpents, and innocent as Doves*.

Aug. de Genal
Lib. 10. 3. cap.

17.

Exod. 13. 21.

1 Reg. 19. 6.

Gen. 21. 19.

Exod. 14. 19.

Iosh. 5. 13.

2 Reg. 6. 17.

Acts 5. 17.

Luc. 11. 10.

Apoc. 8. 3.

Psal. 91. 11.

Luc. 16. 20.

Num. 11. 6.

Luc. 16. 23.

Leuit. 11. 47.

The Creatures serue man foure manner of wayes. 1. Either *utiliter* *Probando*, Demonstratiuely for our good, as the Angels; 1. to direct *Israel* in the way: 2. to comfort *Eliab* with bread and water; and *Hagar*, with sliewing her a well. 3. To protect the Israelites from the Egyptians; *Ioshuah* with the Sword; *Elisba* with Horses and Chariots of fire. 4. To deliuer the Apostles out of prison: 5. To reioyce at, and assist our well doing, our conuersion; our prayers. 6. To take charge ouer vs while we be aliue. 7. To carry vs to Heauen when wee be dead. The second vse of the Creature is, *Penaliter* *Ladendo*; Exemplarly to punish, as the fiery Serpents in the Wildernesse, the Diuels in Hell. The third seruice that the Creature doth vnto man, is 1. *Salubriter* *exerendo*, naturally to vse, Some for food, as the cleane beast, 2. Some for rayment, as the Sheepe, 3. Some for physicke, *applicando naturalia actiua passiu*, by applying naturall causes to produce naturall effects. 4. Some for necessity,

cessity, as the Elements without vs, and without which we cannot liue one minute: or within vs, and whereof we are composed, and without which we are not. 5. Some for pleasure, as *Saul* his House and Wiues, the Kingdomes of *Israel* and of *Iudab* giuen to *Dauid*. The fourth kind of seruice that man hath of the Creature, is *Ignoranter docendo*, inducing him by the instinct of Nature, either *ad studium Sapientie*, To enrich his vnderstanding with wisdom, as the Serpent, or, *ad Comparandam exercendamq; virtutem*, To crowne his actions with morall vertues, as the Doue: Nothing is so naught, but is good for something. The Spider gathereth the infected ayre; the Toade affoordes a stone precious for the sight: The Viper on *Pauls* hand, proues him an Apostle, not a murtherer. *Behold, I giue vnto you power to tread on Serpents, and Scorpions, and ouer all the power of the Enemy, and nothing shall hurt you:* The Angels that sinned; the old World that repented not, are enamples how we fall from grace, or remaine impenitent after warning. The Serpent that deceived vs in Paradise, where was nothing to offend vs, teacheth vs in my Text to walke warily in the World, where are Wolues to deuoure vs.

2 Sam. 12. 8.

AGS 28.3.

Luc. 10. 19.

2 Pet. 2. 4.

Men may goe to Schoole, and learne euen of brute beasts. The Pismire prepares in Summer against Winter. The River-Horse finding himselfe ouer-grosse, by reason of his high feeding, sets his body against the sharpest reede hee can meeete with, and so pricketh a vaine in his legges, and letteth himselfe bloud. The Hart drawes arrowes out of his body, by eating of the hearbe *Dittamnus*. The Lizards eate of the hearbe *Calaminth*, and it is their antidote against the byting of Serpents. The Land *Tortoise* prepares himselfe with *Marioram* against he fights with them. The Swallowes cure the soare eyes of their young ones with *Celedine*. The Dragon his squeazy stomacke with Lettuce. The Stocke-Doues, Iayes, Merles, Owls, with bay-berries: Partridges, House-Doues, and Turtle-Doues, with Pelletary of the wall, all water Fowle with Cicory. If the Swine hath eaten of the hearbe *Hyosciamus*, he taketh Creasishes,

Doctrino.

Prou. 6. 7.

Plin. hist. nat. l. 8. cap. 26.

Plin l. 8. c. 27.

and it is his antidote: wilde Olives the Elephants after the swallowing of the Lyzard Camelion; and Pismires the Beares, after Mandrake Apples: Finally, the Snake by restinesse, and lying still all Winter, hath a certaine membrane or filme growen ouer his whole body; but hauing recourse to Fenell, with the iuyce thereof, hee casteth that old coat that clogged him, and appeareth fresh, sicke, and young againe.

Use.

2 Thess. 5, 10

O that the painfull Pismire could set sluggards on worke, or that the Apostles Law were better obserued, *that he that would not worke, should not eate.* O that we that are more inclined to sinne, then the *Hippopotamus* to diseases, laboured to ease our selues of our corrupt affections, as he of his superfluous humors. O that we sought remedy to cure naturall concupiscence, as the Hart after *Dittamum*, to draw darts out of his wounds. O that wee armed our selues against sinne and Satan with the armour of righteounesse, as the Camelyon with Calamynth, or the *Tomoyse* with Marioram against Serpents. O that we applyed to our sicke soules the comfort of Gods Word, as the Swallowes Celestine, to their sore eyes; and digested it into our soules and consciences, as the Dragon Lettuce into his stomacke, the Birds Pellitory, or the Fowles Cicory. But we alas are more filthy then Swine, and yet wallow still in the myre of sinne: wee haue swallowed more sinnes, then the Elephant Lyzards; and yet neuer seeke after oyle of mercy to purchase pardon. Surcharged with a lethargy of sinne, securelesse euer to be awaked, waxen old in sinne, and yet without stirring to be renewed by grace.

Use 2.

See, oh see how wee are sent to Schoole to brute beasts, and to learne of them; and that not onely the Theoricks of Contemplation, but the Practicke also of morall vertues. *The Ox* knoweth his Owner, and the *Ass* his Masters Crib: but *Israel* hath not knowne, my people hath not understood. The olde Pellican pierceth her breast to feede her young: The young Storkes feede the olde, that formerly fed them: But Parents are growen vnnaturall, and Children vndutiful.

Esa. 1, 3.

Plin. hist. nat.

Lib. 8. cap. 23.

Lib. 8. cap. 3.

full. The Elephants know that they are hunted for their *Idem. l. 3. c. 30*
teeth, and in extremities break them off, as a ranfome for
their lives. The Beaver bites off his Stones; the Sea-Calf *Cap. 3. 1.*
casts vp his gall and runnet in his maw: O let vs also cast
away euery thing that preffeth downe, and the sinne that
hangeeth so fast on. *Let vs runne with patience the race that is* Heb. 12. 1.
set before vs. *Mahomet* the great Turke discontinued the *Hist. Turc.*
warres two ycees to accompany his faire *Sreno*, for which,
when his Bassoes muttered, he vpon an appointed day, led
her forth into the great Hall of his Pallace, arrayed in the
most richest robes of state, and Jewels for price and worth
the most precious that the whole periphery of his Empire
afforded, to the approbation of his choyce, and wonder-
full amazement of the beholders; not in regard of her bra-
uery alone, but much more of her surpassing beauty: but he
with the one hand tooke hold of the haire of her head, and
with his seminary in the other hand smote off her head. An
action for murdering of an Innocent, and his loue Turkish,
and like himselfe; but for resolution from vaine pleasure
singular, and such, that had God beene the object, and the
sacrifice vnbloudy, *Inherem malle virtute.* As *Personna* *Lia. dec. 1. l. 2.*
sometimes spake to *Cainus Admirus*, and could not but com-
mend and admire. Better things are expected from vs, then
from bruit Beasts and Infidels: great shame it were for vs
to come short of them.

Be ye therefore wise as Serpents, &c.

From diuers Creatures men learne diuers things. Spin- *Ælian. var. hist.*
ning from the Spyder; the ordering of a battell from the
Crane; Navigation from the Kyte: and in my Text, simpli-
city from the Sheepe, innocency from the Dove, and wif-
dome from the Serpent; and that in a foure-fold respect.

Hy refuseth to heare the voyce of the Charmer, charme he The Serpens
neuer so wisely. He holdeth, saith *Iunius* (out of *Ierome*, *Augu-* property.
stin, *Cassiodoro*, &c.) one care close to the ground, and coue-
reth the other with his tayle. *1.*
Psal. 58. 5.
In hunc locum.

A lesson for vs all, an embleme in stead of a Doctrine; to

Luc. 8. 18.

Rom. 10. 17.

Mat. 13. 9.

Luc. 8. 5.

Verse 6.

Verse 7.

Verse 8.

Verse 11.

Verse 15.

Bern. epist.

Luc. 10. 39.

Luc. 8. 10.

Iam. 2. 18.

V/c.

Plut. Aristid.

Plut. Alex.

Take heed how we heare. The eare is the Organ of Faith. For Faith comes by hearing: He that hath eares to heare, let him heare. We must of necessity heare; but we must therewithall take heed how we heare. The Sower went forth to sow his seedes; and as he sowed, some fell by the way side, and it was troden under feete; and the Fowles of Heauen deuoured it up; and some fell among stonnes, and when it was sprung up, it withered away, because it wanted moistnesse; and some fell among thornes, and the thornes sprang up with it, and choaked it: and some fell on good ground, and sprang up, and bare fruit an hundred fold. The seede is, the Word. The good ground, are they that with an honest and good heart, heare the Word, and keepe it, and bring forth fruit with patience; Such a one, *Libenter audit ecclia; Prudenter discernit audia; Obedienter operatur intellectu*: He is willing to heare what makes for his good; like *Mary*, that sat at Iesus feete, and heard his preaching. He is of vnderstanding to iudge of what he heareth, like the Apostles, to whom it was giuen to vnderstand the secrets of the Kingdome of God; Is conformable in life, according to his knowledge; like *James*, and all true beleeuers, *seruati his fide* by his workes; and liueth as he beleueth.

A Caueat for Magistrates how they heare either open Batteries, or private accusations. Two men had a Cause in Issue before *Aristides*; the one to aduantage his owne cause, and disaduantage his enemies, told him; This fellow my aduersary, hath done you great wrong: My friend (replied *Aristides*) tell me onely the wrong that he hath done thee; for I am Iudge here to doe thee right, not my selfe. He would not suffer the one to get the start of the other, either by insinuating himselfe into the fauour of the Iudge, or by by-accusing of his aduersary. *Alexanders* manner of sitting in iudgement, is this Doctrine's embleme: for he leaned on his elbow, with his hand vnder his head; whilst that the Plaintiffe Bill was in reading; and so lent one eare to the plaintiffe, and reserued the other for the Defendant. For,

*Quisquam enim aliquid parte inaudita altera:
Equum licet statuerit, haud equus est.*

Sen. Med.

He that determines a Controversie without hearing of both parties, though happily his judgement chance to be iust, yet is he himselfe an vniuersall Iudge. The Law of necessity must haue its course: because, *Innocens si accusatus sit, absolui potest; nocens nisi accusatus fuerit, damnari non potest.* Cic. pro Roscio. An honest man may come to his tryall, and be acquitted; a Malefactor vnlesse he be arraigned, cannot be conuicted.

But that which in a generall vse concernes vs all as Christians, is, That as *Ulysses* when he was to passe by the Syrens, stopped the eares of them that were with him in the Ship, and bound himselfe to the maine mast; and as Serpents stoppe their eares against the Mathematician spelles: so we, *ad patriam festinantes mortiferos Syrenarum cantus, surda aure transire debemus.* as we hasten to our Countrey of Heauen, should turne the deafe eare to the enticing vanities in our iourney. And this is one point of wisdom that we may learne of the Serpent, in stopping the eares; another is in defending the head:

For howsoeuer the rest of the body speedes, he will be sure to keepe the head.

Whatsoever alteration in Religion, inuouation in State, *Doctrinae* occurrence betweene man and man may happen; it is our part and duty to preferue faith towards God, fidelity towards our Countrey, good report among men, conscience in all our actions, *I haue fought a good fight, and haue finished my course; I haue kept the Faith. I haue fought a good fight;* 2 Tim. 4. 7. not onely with Beasts, after the manner of men: not onely against flesh and bloud, but against *Principalities*, against Powers, and against worldly Governours, the Prince of the darkness of this World, against spirituell wickednesse. *I haue fought a good fight, I haue finished my course, the race that is set before me; looking vnto Iesus Christ the author and finisher of my faith.* Heb. 12. 1. Verse 2. *I haue fought a good fight, I haue finished my course, I haue kept the Faith;* the *Depositum*, laid vp like the *Vrim* and the *Thummim* on the breast, without which it is impossible to please God. 1 Tim. 6. 20. Heb. 11. 6.

1 Sam. 12. 23.

1 Sam. 8. 7.

Plus. Phoe.

1 Pet. 3. 16.

Ambr. epist. ad
Constant.

2 Cor. 1. 12.

Prov. 13. 15.

Pfe 2.

Psal. 82. 6.

Rom. 13. 4.

God. Whatsoever alteration in Religion, innovation in State, occurrence betweene man and man may happen, it is our part and duty to preserve faith towards God. 2. Fidelity towards our Countrey. *God forbid that I should sue against the Lord, and cease praying for you.* The people had cast off Samuel, and not onely him, but the Lord also from reigning over them; yet it had bene sinne in him not to preserve fidelity towards his Countrey, or to have ceased praying for them. As Phoebe was led to execution, one asked him what he would have to his Sonne? nothing, said he, but that my Sonne remember not the wrong that my Countrey now doth unto me. In all occurrences we must preserve faith towards God, fidelity towards our Countrey. 3. Good report among men, *that when they speake euil of you, as of euil doers, they may be ashamed, which blame your good conversation in Christ.* *Duo sunt tibi necessaria, Conscientia & fama: Conscientia propter Deum, fama propter Proximum.* A man must be tender of his Conscience, and of his good name: Of his Conscience, to be iustified before God; of his good name, to be iustified before men: He must preserve good report among men. 4. Conscience in all his actions. *Our reioicing is this, the testimony of our Conscience, that in simplicity and godly purpasse, and not in fleshy wisdom, but by the grace of God we haue had our conversation in the world.* How hard soeuer we fare in the world, this will continually feast vs. *For a good Conscience, is a continuall feast.*

The neerer that the members neighboureth one vpon another, the greater is their sympathy one with another; the neerer and dearer that a man is to God, the King and his Countrey, the greater faith, fealty, and fidelity is hee to beare to God, the King, & his Countrey. God hath communicated to you his name & authority; his name, ~~Christ~~ his authority the Sword. The King hath made you his Viceroyents of Oyre, and Determine, to heare and iudge: your Countrey hath put her selfe into your hands, as vnder counter barne. You of all men must stand stiffe for God, the King, and your Countrey. As L. Tubero, sometimes Lord
Chiefe

Chiefe Iustice of *Rome*, late on his *Prætorian* Throne; one of the Birds called *Picus Martinus*, perched on his head, stayed there, notwithstanding the concourse of people, and suffered *Tubero* to take him downe: The South-layer thereupon coniectured, that if the Bird were let goe, that it portended the ruine and ouerthrow of the whole State and Empire; but if that he were killed, that then it presaged the death of the said Lord Chiefe Iustice. Did not *Tubero* now hold the Wolfe by the eares? If he holds him, he bites him, if he lets him goe, he kills him: but he was not long in deliberating whether to preferre his owne, or his Countries good; and incontinently pulled the Bird in pieces. And it was not long till the presage of the Bird tooke effect indeed, and was fulfilled in *Tuberos* owne person. He was not like *Caligula*, that wished that all the Senators had but one necke, that hee might cut it off at a blow. Nor like *Nero*, that therefore thought *Priamus* a happy man; for that hee saw together with himselfe the ioynt destruction of himselfe and his Countrey together. *Tubero* in prophane learning, and the Serpent in Diuine, be better Schoolemasters: The one thought it better, *ut Perens unus quam vnus*: Rather as *Caspius* prophesied, that one man dye for the people, then that the whole Nation should perish: The other, howsoeuer the body speedes, will be sure to keepe the head.

Plin. hist. nat. l. 10. cap. 18.

Suetonius.

Xiphilius in Nerone.

Ioh. 11. 50.

Use 2.

Aug. de doct. Christiana, lib. 2. cap. 16. Idem ibidem.

Notum est, cum totum corpus pro capite obycere ferientibus. It is remarkable in the Serpent, that he interposeth the whole body a fence for his head; so should wee *pro capite nostro Christo, corpus potius persequentibus offerre*: Rather take the blow our selues, then that it should light vpon our head, Christ Iesus. The Serpent slippes away if he can; if hee cannot, yet *Caput ab ista subtrahit: cedit, partem reliquam derelinquit*, Howsoeuer the body speedes, he is sure to keepe the head. To teach vs, saith *Hilary*, *nosq; hoc exemplo oportere, siquid acciderit persecutionum caput nostrum quod est Christus oculore, ut ablatis nobis in omnes cruciatibus, fidem ab eo arcessiam, iactura Corporis communionis*: To interpose our bodies for the defence of our head, to suffer (as the Apostle

Hil. in Mat.

2 Tim. 2. 3.

Mat. 16. 35.

The third pro-
perty.

Plin. l. 8. ca. 27.

Doff.

Ephes. 4. 22.

2 Cor. 5. 17.

Vse.

Aug. de doct.

Christiana, l. 2.

cap. 16.

Aug. sup.

Vse 2.

Cic. pro Roscio.

Prou. 17. 15.

Zindecad. l. 2.

counsellers) afflictions, as good Souldiers of Iesus Christ. And rather as Peter promised; and wee all are bound to make good, to dye for him, then deny him. And this is to be wise as Serpents, in keeping the head. The third remarkable thing in the Serpent, for vs to imitate; is, that,

Euery Spring he casteth his olde coat; he beginnes at the head, and turnes the skinne ouer it. All that will be good Christians, must accordinge to the Apostle, *Cast off the olde man, which is corrupt through deceivable lust; and put on the new man, who after God is created in belisse and true righteousness. If any man will be in Christ, let him be a new Creature.* In Baptisme we first contract it; in the Sacrament of the Altar we renew it, daily we make profession of it, and here in my Text, are we sent to Schoole, to the Serpent to practice it.

Per cauetna angustias carceratus deposita veteri tunica vires novas accipere dicitur: He passeth through a narrow place, and so leaues his skinne behind him. *Sic exuendus est a nobis vetus homo, ut induamur nouo:* So must we cast off the old man, and put on the new.

More particularly, and to intimate the present occurrence, whome soeuer either seruiceto the King, or Countrey, or occasion for himselfe or others, haue summoned to this Assises, let him remember to leaue his old coat behind him. Let your hearts (ye reuerend Iudges) be as rased Tables, without respect of persons; For, *iniquus est index qui aut inuadet aut fauet:* Neither fauour, nor disfauour, can stand with the equity of a Iudge. Yours, all the rest, devoid of all impression, to rescue the flampe of Iustice, that you Master Sheriffe hang not an innocent for his good; nor you of the Jury, acquit a Malefactor for his friends; nor you the Iustices of the Peace, looke on to give ayme. *Te may neither iustificis the wicked, nor condemne the iust, for that is abomination.* Ye may not as newters stand aloofe, and looke on, like *Motius Albanus* betwene the Romans and the Fidenates: *Ut igitur* (such was the forme of *Tullius* iudgement vpon him) *paulo ante animum inter fidematem Romanorum rem, accipitum gressi: ita iam corpus passum distrahindum dabis.* As thy

minde

minde but a little since was wauering, so shall now thy body be distracted betwene the enemy and vs; and thereupon was incontinently fastened to two Chariots, and so rent aunder in the middell. And as for the prosecutor and the witnesses, let the first take heed that malice set him not a worke against conscience, like *Theophilus*, who persecuted *Socrat* bishoppe. his owne faith, and turned Anthropomorphit; so to vent his spleene on *Dioscorus*, Bishop of *Hermopolis*. Let the rest beware least in befriending their friend, they make God their enemy: like *Scipio* his Army, that sided contrary sides; the Nauy with *Sex. Diginius*; the Campe with *Q. Trebellius*, ready saith *Lalius*, to sweare, *Magis qua uellent, quam qua sciam vera esse*, Rather what they would haue, then what they knew to be true. The one is, the taking of Gods Name in vaine, for which GOD will not hold a man guiltlesse: The other is, the iurme against the holy Ghost; it will neuer be forgiven. Learne therefore of the Serpent; to cast off your old coat; to leaue your old acquaintance at home, and to come hither vnpreiudicated in affection, either of loue or hatred, like so many *Aristides*, whom in case of iustice, neither friendship could make to step aside for his friend, nor enuy moue to doe vniustice to his very enemy. And this is to be wise as Serpents; in casting off the old coat.

Finally, before he coupleth with the Lamprey, he disgorgeth himselfe of his poyson.

Pliny out of *Macer* obserueth, that the Lampreyes be all female, and couple with Serpents.

Serpentes in this, promptry, in *agore salatu in hitus*, saith *Bel-lomius* out of *Oppianus*. But before they come together, he casteth his poyson, as the Emblamists note, and make it an hieroglyphicke of marriage. Whence the naturall Philosopher, the Morallist, and Diuine, obserue each of them their respective Doctrine: The first is Naturall, the second Morall, the third Theologicall.

Man and Woman before they be made one by Matrimony, must forgoe all snieller opinion, that the one might haue of the other; and take one the other, for better, for worse.

Doff. 2.

for richer, for poorer. The Magistrate, for as much as he is the Husband of the Countrey, before he intermeddles with her, must purge himselfe of all things, that may hinder his common peace with her: If any formerly hath offered any hard measure vnto him, he may not now take aduantage of his place, to reuenge it.

Doff. 3.

For as much as the communion of Saints, by the participation of the Sacraments, incorporates the members of Christ, *ut diximus supra, To be members one of another*; we may not presume to communicate in the Sacraments, till wee haue purged our selues of the leauen of maliciousnesse.

Rom. 12. 5.

Use 1.

Gen. 2. 23.

Gal. 5. 29.

Art thou a married man? learne here to liue peaceably with thy Wife. *Shee is flesh of thy flesh, and bone of thy bone. And neuer any man hated his owne flesh.* Shee cannot lightly be a verier Vixen then *Xantippo*; yet *Socrates*, a Heathen, learnt to beare, not onely with her thunder, but with her tempest also, raine, and snowes.

Use 2.

Num. 11. 9.

Eccl. 4.

And are not you, ye reuerend Fathers, as *Moses* brazen Serpent, without venome, curing your beholders of the venome of Serpents? Are any stung of Serpents? where doe they looke but vpon you? Are any circumvented by their fraud, or oppressed by their malice? whither doe they come but to you? *Index & ara idem sumus, perierit enim ad eum, confusio.* The Iudge and the Altar are morally the same: for where but with you shall a man finde Sanctuary?

Use 3.

Mat. 5. 23.

Verse 24.

Finally, come you my Brethren to communicate in the mysteries of your saluation? *If thou bring thy gift to the Altar, and there remember that thy brother hath ought against thee, leave there thine offering before the Altar, and goe thy way: first be reconciled to thy brother, and then come and offer thy gift.* There is no living in Ireland for any thing that hath venome; there is no coupling with the Lamprey with the poyson: there is no comming to the Lords Table, with retaining of your naturall corruptions, and fostering of them, you must cast off, you must cast vp your old coates, your innated venome: you must first be reconciled to God, and
your

your Brethren. First, wash your hands, before you eate:

Wash them in Innocency, and so goe to the Lords Altar. Bebold, Psal. 26. 6.

I find you as Sheepe in the midst of Wolves: be ye therefore wise as Serpents, and innocent as Doves.

Non multum distat in vitio aut decipere aut decipi posse: It is Hieron. ad Ra.
incident to man to deceiue, and to be deceiued. To prevent *sic.*

both, our blessed Sauour counselleth in my Text; *To be wise*

as Serpents, and innocent as Doves. Innocent as Doves: Ne Hieron. supra.

cuiquam machineris dolos; Wise as Serpents: Ne aliorum sup-

plantoris insidijs; Neither deceiuing, nor being deceiued. If

either goe single, Va Soli. Woe vnto him that is alone, be- Eccles. 4. 10.

cause Prudensia absq; simplicitate inutilis est: & simplicitas absq;

ratione stultitia est. Wisedome without Innocency, is but Hieron. sup. Of s-
an.

maehaullian policy without Religion: and Innocency

without wisedome, but will worship without knowledge.

The Serpent had wisedome without innocency, and became

a Tempter: Eve had innocency without wisedome, and

became a transgressor. *Virag, bene in admonitione conuertit:*

et simplicitatem columbe astutia Serpentis instruet:

& viri serpen- astutiam, columbe simplicitas temperaret: Christ Iesus

loynes both together in the Instruction, that Wisedome

might be Innocencies Lecturer, and Innocency Wisedomes

moderator: because, utrimq; per se indignus, (as one con- Galat. 3. 3.

cludes betweene plaine force and stratagem) alterum al-

terius auxilio eget. Wisedome must informe Innocency, and

Innocency temper Wisedome.

A man may not venture on Church or Common wealth

with one single vertue. The Minister must haue his head

crowned like *Aurum*, because of his sanctity: *For the Lord* Doctrin. v
will be sanctified in all that hee shall doe: vnto him. Exod. 29. 6.

His tongue clouen, like those on the Apostles, *Propos denorum discer-* Leuit. 10. 3.

sim, because of his gifts. One of his mouth, as out of the Acts 2. 3.

Lambes, must goe forth edged sword. Because the Word of Mar. exhal. v
Apoc. 1. 16.

God in his mouth must be liuely, *and mighty in operation,* Heb. 4. 12.

and sharper then any two edged sword, Edged on the one side,

and on the other: On the one side, with the Vrim of the

Word, on the other, with the Flumin of good life, last

- 1 Cor. 9. 27. after that he hath preached to others, he himselfe should be re-
 pressed. The Magistrate must be a man of courage, fearing
 God, dealing truly, and having conscience. He must be a man
 of courage, like the title of the Kings of England; Defender
 of the Faith. He must have the feare of God before his eyes,
 like the Seraphims, that cover their faces with their wings. He
 must be iust and vpright in all his dealings, like Melchizedek;
 Melchizedek, Melchizedek, King of righteousness, King
 of peace; but first Melchizedek King of righteousness then Mel-
 chizedek King of peace. He must be free from couetousnesse,
 he must be more, he must hate it, he must be free from cou-
 etousnesse, contented like a good Christian with what he hath.
 He must be more, he must as a good Magistrate be it, as the
 roots of all evil. He must have Iustitiam in officio, Iustice in
 the will, Prudentiam in intellectu, Wisdome in the under-
 standing; Fortitudinem in officio, Fortitude in the resolution.
 Temperantiam in usu; Temperance in the life and conuen-
 sation.
- What King going to make warre against another King, se-
 teth not downe first, and taketh counsell, whether he be able
 with ten thousand men, to overcome him that cometh against
 him with twenty thousand? Nowe our warfare is not a-
 gainst flesh, or against man, but against principalities, against Pow-
 ers, and against worldly Governours; the Princes of the darknesse
 of this world; against spirituall wickednesse. For this cause take
 ye up the whole armour of God. The weapons offensiv
 and defensiv, the Sword of the Spirit, the Shield of Faith, the
 Breastplate of righteousness, and the helmet of salvation; stand
 therefore and your loynes girt about with veritie; and shewing in
 the breastplate of righteousness, and your shooes shod with the
 preparation of the Gospel of Peace; about all take the shield of Faith,
 wherewith we may quench all the fiery darts of the wicked; and
 take the helmet of salvation; and the sword of the spirit, which is
 the word of God; take your weapons with your faith, and with
 veritie. Knowledge, and with knowledge Temperance; and with
 Temperance
- 1 Tim. 6. 6. Verse 10. Ambro. de officijs. Vjs. Luc. 14. 31. Ephes. 6. 12. Verse 13. Verse 14. Verse 15. Verse 16. Verse 17. 2 Pet. 1. 5. Verse 6.

Temperance Patience: and with Patience, Godliness, and with godlinesse brotherly kindnesse: and with brotherly kindnesse, Verse 7.
Eme: Be wise as Serpents, but be therewithall innocenc as
Doues, for wisdom without innocencie is but subtilty: and
innocencie without wisdom, foolery: Be ye therefore wise
as Serpents, and

Innocent as Doues.

Men, like Apes loue to imitate: for as they that would *Plut. Moralib.*
 be neate, consult with their glasse, how things stand according to the idea of their forming fancie: so they that intend matter of consequence, propose vnto themselves some man of note, how he in the like case carried himselfe, and his cause. The poynt then of discretion, is in the choyce-making, 1. of the Object 2. of the Qualitie, 3. of the Extension. 1. What to imitate and to be like vnto: 2. Wherein and in what respect: 3. How farre forth. *Optimum est maiorum sequi vestigia, si recte præcesserint,* it is a very good thing to bee like vnto our ancestors in their good parts. *Scipio African* Zunigla.
 proposed vnto himselfe *Cyrus Xenophon* to be like vnto *Cæsar, Alexander the great.* And *Soliman the great Turke, Cæsar: Diogenes,* like a snayle, loued to carry his house on his backe, *Aristippus,* like the Heliotropium, turned with the carre: *Lysander* in the warres was both a Lyon and a Foxe. *Plut. Lacom.*
 The Apostles, in my text, Serpents & Doues. The first point of discretion is in the choyce-making what to imitate and to be like vnto: the second is, wherein and in what respect every good man hath something in him to bee liked: but wee may not in euery thing bee like to euery good man. When *Xenox* was to picture *Iuno*, hee chose among all the Agrigentine beauties onely five: and presented in those five, *quod erat, in vniuersa præcipuum,* that that every one had singular and surpassing others. When we propose patternes for our liues, it must be a *plurimū optimū,* a choyce of many and very good, and then are wee bound to imitate in them, *Non omnia, sed optima,* not every thing, but the best, *Idem ibidem.*
 because, *Non videntur esse perfecti,* the best be but men, and *Cic. 7. Offic.*
 men

1 Cor. 11. 1.
Aug. contra Pe.
nilianum lib. 3.
cap. 2.

Mat. 23. 2.
Verse 3.

men haue their imperfections. The third thing to be considered in this choice of ours, is, how farre forth to be like our patterne. Of this the Apostle giues the rule: *Be ye followers of me, even as I am of Christ: In his omnibus quæcumque in nobis bona nostis: imitatores nostri estote, sicut nos Christi: follow vs, not simply and without restraint, but with this limitation, as we follow Christ: but if we pretend Christ, and not follow Christ, reuocato illud dominicum, let Christ his rule be your lesson; The Scribes and Pharises sit in Moses chaire, all therefore whatsoever they bid you observe, that observe and doe: but after their workes doe not: for they say and doe not.* The things that my text proposeth to vs to bee like vnto, are the *Serpent* and the *Dove*: the things wherein we should be like vnto them, are *Wisdom* and *Innocencie*: how farre foorth we should be like vnto them, I haue already spoken of the *Serpent*, and now I come to the *Dove*. Behold, I send you as sheepe in the midst of Wolves: be ye therefore wise as Serpents

And Innocent as Doves.

Bernard.

Gen. 41. 40.

Gen. 45. 15

Bern. in scil.

Innocencie is an *inimicus*, communicating her name to contrarie natures, as much as is betwene Loue and Feare; there is saith Bernard, *Innocentia Timoris, & innocentia Amoris*, Children of a name but no kinne: the one the Daughter of Loue, the other of Feare: the one generous, the other base. *Iosephs* vertue brought him to that honour and power, by which if he would, he might haue reuenged himselfe on his brethren: for at his word was all Egypt to bee armed; but such was the goodnesse of his nature, that in stead of falling vpon them to hurt them, he fell vpon them, kissed them, and wept vpon them: he kissed them because hee loued them; he was glad to see them, and wept for ioy. Generosity lookes after matter to shew mercy, but basenesse if it seemes an innocent, it is but for feare. *Aut enim qui Patitur, ne reddat talionem*, lest the partie grieved right his owne wrongs, like the *Gibonites*, that had a will to try their fortunes against *Ioshua*, as well as their neighbours, but the example

example of *Ierico* & *Al*, made them afraid. If baseness seems Iosh. 9. 3:
 an innocent, it is but for feare, 1. eyther least the party grie-
 ued, right his owne wrongs: 2. or for feare, *Superioris pote-* Bern. ibid.
statis, ut inferat talionem; of the higher powers, lest they pay
 wrong doing in it's owne kinde; like *Agbarus*, that would
 faine be doing with the Iewes, but for feare of the Romans, *Euseb. hist. Eccl.*
 3. or finally, for feare, *Interioris Iudicii, qui reddit unicuique* Bern. ibid.
secundum opera sua, of God, that rewardeth euery man accor- 2 Pet. 2. 15.
 ding to his workes; like *Baalam*, that was willing enough Num. 22. 22.
 to get *Balak* his money, and curse *Israel*, but for feare of 24. 26.
 the Angell that had like to haue killed him in the way. Now
nam Deus Innocentiam probat, qua homo non pœne timore fit in- Aug. de vera
nocens, sed amore iustitie, God approoues that man that is an innocentia.
 Innocent, not for feare of punishment, but for loue of righ-
 teousnesse.

He is not an Innocent, blamelesse and without fault, that *Doctrines*
 offends not; but he is simply an innocent, blamelesse and
 without fault, that offends not, not for feare of punishment;
 but for loue of vertue. *Inimicus iustitie est, qui pœna timore* Aug. epist. 144.
non peccat: amicus autem eris si eius amore non peccas, that man
 is auerſe to God and goodnesse, that forbearſe ill-doing,
 onely out of feare of punishment incident to ill-doing: but
 the man of God abstaineth from ill-doing, out of the loue
 that he beareth to God and goodnesse.

Oderunt peccare boni, virtutis amore.
Tu nihil admittis in te, formidine pœne.

Hierat. Epist.
lib. 1. ad Rom.

Quando timore pœna, non amore iustitie fit bonum, mendum be- Aug. contra Pe-
ne fit bonum. When out of feare and not loue wee doe our *lag. lib. 2.*
 duties, we doe that we should, but not As we should, we faile
 in the cause; *Nec fit in corde, quod fieri videtur in opere, quan-*
do malles homo non facere, si posset impune: there is a great deale
 of difference betweene the intention and the worke, when
 a man doth the good that he would not, because hee durſt
 not otherwise doe.

Vse.

This should teach vs to doe our duties, not out of feare, but loue, as God is a Father, not as he is a Iudge; because we would not grieve him, nor because hee should nor condemn vs. *Nam qui gehennas metuit, non peccare metuit, sed arde*: hee that is afraid of hell, is not afraid to sinne, but to burne: *ille autem peccare metuit, qui peccatum ipsum, sicut gehennas odit*, but he is afraid to sinne, that hateth sinne, as he hateth hell. This is Louely, this is Douely innocence.

Aug. epist. 144.

Ibid.

Three remarkable properties in the Doue.

Plin. hist. natur. lib. 10. cap. 34.

Three remarkable properties in an Innocent

Esa. 57. 31.

Psal. 24. 3. 4.

Bern. in sent.

Bern. in sent.
Ibid.

Plinio noteth in the Doue three things. 1. that shee neuer plaies false play with her mate. 2. that she patiently without contradiction endures his imperious taunts of ieaousie. 3. that hee no sooner offers reconciliation, but shee entertaines it, without retaining any thought of fore-past unkindnesse; Whence we may obserue like wise three properties in an Innocent: 1. that he offereth no wrong, 2. that he patiently endureth wrong; 3. that he is easily reconciled after receiuing of wrong. These generous sciences grafted into the stocke of innocencie, take roote downward, and beare fruit vppward: They take roote in the heart, the tongue, and the hands, and beare fruit in thought, word, and deed. *Who shall ascend into the hill of the Lord, or who shall rise up in his holy place? Even he that hath cleane hands, and a pure heart, and that hath not lift up his anide unto vanitie, nor sworn to deceive his neighbour*: An Innocent must haue 1. cleane hands, 2. a pure heart, and 3. a warie tongue; He must haue cleane hands, that neither force nor fraud marre his workes; hee must haue a pure heart, that neither ignorance nor wilfulnesse corrupt his thoughts; hee must haue a warie tongue, that neither augmentation nor diminution disproportion his words. The first is, *Innocentia operis*, the innocencie of the hands in the worke; the second is *Innocentia sermonis*, the innocencie of the tongue in the word; the third is *Innocentia cogitationis*, the innocencie of the heart in the thought.

To be absolute in all Three, we must beware of a threefold *Male*, the first is, *A Malefaciendo* from ill-doing; because in *Malefacere opus est simulatorium, vel impium, vel impudicum*, the first is, *cum aliud intendimus quam opere demonstramus*

stratus: When we intend one thing, and pretend another, like our wileard Egyptians, whilst one looks in your hand to tell you your Fortune, an others hand in your pocket is doing with your purse.

Εὐδὲς γὰρ μοι αὐτὸς, ἡμῶς αἰδῶς πύλαον :

ἱς χ' ἴσμεν μὴ κλυθεὶ ἐν ἑσπέρῃ ἀπὸ δὲ ἴσμεν :

Achilles apud.

Hom. Illiad. 1.

I cannot abide a man that carries two faces vnder one hood: A friend in shew, a foe in heart: This is *Simulatorium*, Saint Martins Ware, counterfeit stuffe. The second is *Impium*, sinne and wickednesse; *Cum proximum nostrum* Bern. *ladimus*: Like him that sacrificeth (saith Augustine) the sonne in the sight of the father, a ruthfull spectacle it were for a father to see his sonne vpon the altar: a dolefull suffering it is for the Sonne of God to feele his members massacred. He that sacrificeth the sonne must looke for vengeance from the Father: He that persecuteth Iesus Christ in his members, shall stand confounded, when the Lord 2 Thess. 1 7. 8. Iesus Christ shall shew himselfe from Heauen, with his mighty Angels, in flaming fire, rendring vengeance, vnto them that know not God, and which obey not vnto the Gospell of our Lord Iesus Christ, which shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of his power; when hee shall come to be glorified in his Saints, and to be made marueilous in all them that beleue: This is, *impium*, sinne. The next is *impudicum*, shame; *Cum nōs aliquo modo sordidamus*: When Bern. sup. we defile our selues with our owne flesh. Like the *Parther* Plin. hist. natu. ralis lib. 8. ed. 10. that hath a longing after mans dung: Beasts will doe their kinde, But fornication, and all uncleannesse, or comensnesse, let Eph. 5. 3. is not be once named among you. This is Innocencies first Caueat, viz. a *Malesaciendo*. The second is a *Maledicendo*, Bern. in sent. from ill speaking, because in *Maledicere*, sermo est vel supermatanens, vel detractorius, vel adulatorius: The first is vaine-glory, the second imputation, the third flattery. The first is

9.

16.

Bern. sent.

vaine Ratione & vtilitate carens, to no purpose: Bragadochies, Souldiers, and Trauellers; the one a vaine-glorious Thraç, the other a Polytropian Vhyss: This is idle. The second derogatory, *fraterna tona inuida corrosione, & odij instinctu diminuens*: Lessoning the good that is in another,

Bern. sup.

like *Zoylus*, that barks, because he cannot bite. *Quoniam* (saith he of himselfe) *malefacere quod vellem non possum, maledico*, because I cannot doe the euill that I haue a will to doe, I doe the euill that I can, I speake ill: This is a peremptorie signe of a deboisse nature: *vilium satis hominum est, & suas laudes querentium alios viles facere: quia alterius vituperatione se laudari putant*; this kills a man in the opinion of others. The third and last marres him in his own; *Caput alicuius falsa olei delumitione demulcens*, comming within a man to vndog him: an English man Italianated, a deuill incarnated;

Relian. Var. bist.
lib. 11.

like the Hyena that glauers with you till you trust her, and then she killes you. This is Innocencies second bane, and we must beware of it.

Hieronymus.

The third Cauet is a *Male-Cogitando* from ill-thinking, because in *Male-Cogitare est, vel immunditia, vel superbia, vel auaritia: vncleanenesse, pride, or couetousnesse*. The first is, *cum res sordida & impure memoria reuoluantur*, when we defile our selues with the memorie of our owne pollutions. This is their great and grieuous sinne, that reckon vp their past escapes to glorie in them: This sinne that good Father Saint *Augustine* thus sentenceth, *Nullum scelus tam abhominabile est coram deo, quàm praterita peccata vniciuique nostrum dimissa, reminiscendo gaudere, & inde exultare*; God hates nothing so much, as to reckon vp old sinnes, and glory in them; this is filchinesse: The next is arrogancie, *Cum animus quasi superior supra proximos suos erigitur & inflatur*, when a man thinkes that there is none so good as himselfe, like *Rabsachs* and *Senacherib* that insulted ouer *Hezekias* the King of *Ierusalem*, and the God thereof: *Superbus diuinus est, quia supra vult videri quàm est*; A proud man will seeme to be more then he is, like *Sabor* in *Herodotus*, that pretended kindred

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Plin. bist. nat.
lib. 8. cap. 30.

Bern. sent.

Ibid.

Ad quendam
Comit.

2 Reg. cap. 18.

819.

Isiod. etim.

kindred to the Sunne; or *Alexander in Curtius*, that pretended himselfe to be the Sonne of *Iupiter*; or *Simon Magus* in the Acts of the Apostles, that would needs bee some great man; or *Lucifer*, in the Prophet that said in his heart: *I will ascend into heauen, and exalt my throne above, beside the starres of God: I will sit also upon the mount of the congregation, in the sides of the north. I will ascend above the height of the clouds, and I will be like the most high: this is insolencie.* The next and last is *Auarice*: *Cum diabolo instigante, contra praeceptum dei, res proximi concupiscitur*; When through the instigation of the diuell, we covet that that is none of our owne. Like the horseleech, that still crieth *Give, Give*, or bell and destruction, that neuer have enough; for, *tam deest avaro quod habet, quam quod non habet*, the miser wants as well what he hath, as what he hath not; and this is *Innocencies* third caveat, viz. à *Malo-Cogitando*: Say not then *I will doe to him as he hath done to me*, recompence to no man euill for euill, be not overcome of euill, but overcome euill with good. The covetous man makes profit of his friend, the angry man workes revenge on his enemy, the enuious man wisheth well to no man, the cruell man will doe good to no man, but the Innocent man carrieth himselfe towards his friend, *ad gratiam*, respectfully; towards his enemy, *ad patientiam* temperately; towards all men, *ad benivolentiam*, to wish them well; towards as many as he can, *ad beneficentiam*, to doe them good: *Gaude de innocentia & exulta, gaude inquam quia ubique illa est, ubique secura*. Let thy innocence be thy ioy of heart: *Si tentaris profecto, si thou be tempted, it is for thy good; for, blessed is the man that endureth temptation; Si humiliaris erigetur, if thou be humbled, it is to exalt thee: for he that humbled himselfe, shall be exalted: Si pugnas vicias, if thou fightest, thou shalt overcome, for a man cannot be an innocent and foyled; Si occideris coronaberis, if thou die for thy conscience, thou shalt be crowned for thy innocencie; for he that dyes a Martyr, shall bee clothed with the long white roabe of puritie. Labour, O labour to preserve Innocencie in thought, word, and deed, for, as *Pericles* spake to*

Acts 8. 9.

Esa. 14. 13.

Bern.

Prou. 30. 15.

Prou. 27. 29.

Hier. ad Paulin.

Prou. 24. 29.

Rom. 12. 17.

Verse 11.

Hug. Card. li. 2.

de anima, cap. 9.

Chrysost. in hom.

Iam. 1. 12.

Luc. 14. 11.

1 Ioh. 3. 9.

Apoc. 7. 11.

Sophocles, that a iudge must haue, *non modo manus, sed oculos etiam atque linguam abstinentes*, not onely cleane hands, but continent eyes also, and a warie tongue; so, he that will be absolutely innocent, must looke not onely to his actions, but to his words also and thoughts to be iustified in all.

Psal 39. 1.

Socrat. hist. eccl.
l. 4. cap. 18.

Psal 141. 3.

Verse 4.

I said I will take heed vnto my wayes, that I offend not in my tongue; was the Kingly Prophet his resolution. *Pamph* thought this one line lesson enough for sixe moneths, and nineteene yeeres, little enough to learne perfectly this one point of innocency. *Set a watch O Lord before my mouth, and keepe the doore of my lippes*: (ther's the innocency of the tongue;) *O let not my heart be inclined to any euill thing*; (ther's the innocency of the heart) *Let me not be occupied in vngodly workes* (ther's the innocency of the hands.)

Plants are first seedes, before they become to be vegetatiues; Creatures are first Embrions, before they become to be sensitives; and workes first thoughts, before they be formed into actions. If therefore you would prevent the deede, you must not entertaine the thought: Now the will and the deede before God, are both alike; *Voluntas pro opere reputatur*; God taketh the will for the deede. If a man hath a will to doe harme, *Quamuis non fecerit, cui uult nocere, & abstinere ab iniquo opere, reputatur sic sola voluntas*. Though hee doe no harme, yet his will to doe, makes him before God guilty of the harme.

Hierom. sup.
Mat.

Aug. de uerain-
nocentia.

Seneca in Pro.

Psal 82. 6.

The Law (Right Reuerend)lyeth in your hands: *quo plus potestas peccare, desinas*; Abuse not your authority to doe in iudice. You are Sheepe, you might be Wolves: *Posses et male, uobis*. It is a vertue not to doe all that a man may doe. Heavens ordinance hath made you Gods on Earth: Doubly innocency will make you Saints in Heauen.

Innocency speakes neither good of euill, nor euill of good. Beware (ye Gentry of the Countrey) how you aggravate or extenuate any cause; because, as *Hecuba* in *Euripidos* spake to *Polytes*.

οὐδ' αὖτις καὶ κακῶς λέγει τὸ οὐ
μῖτον. λέγει γὰρ ἐκ τ' ἀδικημάτων ἐν
τῇ τῇ δίκῃ τῶν αὐτῶν, ὡς ποιεῖν θίγει.

Her: apud Eurip

Your allegations are Axiomes, and according to your credit with the Iudge; so shall you doe either good or harme, by your report.

Innocent est, qui cum alijs non nocet; nec sibi nocet. An innocent wrongs neither others nor his owne conscience, in cyther justifying the wicked, or condemning the innocent. Yee good men of the *Iurie*, are held for sheepe, O bee not Wolves in Sheepes cloathing: You are thought to be wise as serpents, to preferue the head, O spend not your venome vpon the members: You should bee Doves for your innocencie, O bee not Apodes for your partialitie, alwayes in extremities, cyther flying with the plaintiffe, or lying downe with the defendant: you are iudges *de facto*, you must be *de iure*, you must haue no respect of persons in iudgement, you must follow your Euidence, and finde *secundum allegata & probata*, as you haue prooffe to induce you.

Aug: in Psal. 38

Plin. hist. in
l. 10. ca. 39.

Deut. 1. 17.

Finally what man is hee that lusteth to liue, and would saue see good dayes? *Keepe thy tongue from euill, and thy hipps that they speake no guile. Eschew euill and doe good, seeke peace and ensue it.* Or would you haue good dayes while you liue, and peace at the end? *Keepe innocencie and doe the thing that is right: for that shall bring a man peace at the last.*

Psal. 34. 12.

verse 13.

Psal. 37. 38.

Hee that would dye Peaceably must liue innocently: innocently in thought, word and deed; not onely Doing but suffering also innocently.

Doct.

It is obserued in the Dove, that she not onely neuer plaies false play with her mate; but that therewithall shee patiently also vndergoes his imperiall taunts of Ielousie; to teach vs that

Ser. 2. fol. 42.

Douely

Doct.

Cic. offic.

Idem Ibid.

Aug: quæst.
83. quæst. 31.

1. Pet. 2. 21.

Mat. 5. 10.

Aug: de pat.
cap. 2.

1 Pet. 2. 19.

Reasons.

Rom. 12. 19.

Prou. 20. 22.

Rom. 8. 18.

Pro. 16. 32.

Is. 5. 11.

Vse.

Greg: homil.
35.

Douely innocencie is not onely the forbearing of wrong doing, but the patient-bearing also of wrong offered; the first is, *Omnes iniuria illationem abhorrens*: an utter detestation of all wrong doing. To this are men tied by the law of nature: *Homo natura obediens, homini nocere non potest*. If we conforme our selues in obedience vnto nature, wee cannot offer any violence, one man to an other. The other is, *Honestatis causa rerum difficultum voluntaria ac diuturna perpassio*: A noble entertainement of a good cause, though we suffer for it, eyther in Christ, as all good Christians, for hereunto are yee called, for Christ also suffered for vs, leauing vs an example that we should follow his steppes; or for Christ as Martyres and confessors, blessed in suffering for Righteousnesse sake, *quo non iniquo animo*, willingly and innocentlie: for this is thanks worthie, if a man for conscience toward God endure grieffe, suffering wrongfully: and that because,

First, Hee will not take Gods office out of his hands, to worke his owne reuenge, for, *vengeance is mine, and I will repay*, sayth the Lord.

Secondly, He waiteth patiently Gods leasure, in hope at last to be deliuered. *Say not thou I will recompense evil: but waite vpon the Lord, and he shall saue thee*.

Thirdly, Though hee bee not for the present deliuered: yet he is resolued, *that the afflictions of this present time, are not worthy of the glory that shall be shewed vnto vs*.

Fourthly, In the interim he possesseth his soule by patience. *Luke 21. 19.* is master of himselfe, and calmeth natures outrages. *He that is slow vnto anger, is better then the mighty man; and hee that ruleth his owne minde, is better then hee that winneth a Citie*.

Fifthly, Hee knowes not what good his example may doe, *Ye haue heard of the patience of Iob: and haue knowne what end the Lord made*.

When man, by persecution, goes about to trouble thee: or the deuill by temptation to seduce thee: or God by his crosse to proue thee, take heede:

First,

First, *Ne contra mala proximi pertrahatur mens ad retributionem mali*, least thou thinke vpon reuenge, to doe as thou art done vnto. *Loue your enemies; blesse them that curse, doe good to them that hate you, and pray for them which hurt you, and persecute you*, This is God his proceeding with men, this should man's proceeding bee with his brethren : Take heede, *Ver. 46, 47, 41.*

Secondly, *Ne contra tentamenta aduersary seducatur ad delectationem vel consensum delicti*. Least thou yeeld to Satans temptation. *Tentare potest, vincere non potest nisi consensu*; Though Satan worketh vpon the will, yet it must bee our consent that acts the sinne; *Suggerere potest, cogere non potest*; he can but moue, he cannot force. *Greg. sup. mat.*

The third carcis, *Ne contra flagella opificis prornus ad excessum inuimirationis*, least we repine at his visitation: For the Lord correcteth him whom he loneth; *even as a Father doth the childe in whom he delighteth*. *Greg. sup. Pro. 3. 13.*

And heere are we affronted with a three-fold vexation in our suffering, the first is, *Causa iusta innocentia*, the innocence of the partie suffering: *But it is better if the will of God be so, that ye suffer for well doing, then for evil doing*. The second is, *Anxietas nimia doloris*, extremitie of sorrow because of our suffering; But God is faithfull, who will not suffer you to be tempted aboue that you be able, but will giue you the issue with the temptation, that ye may be able to beare it. The third is, the vnworthinesse of the inflicter, when the creature that should bee our seruant becomes our tormentor. *Non immerito relictantur bestia hominibus, quia ipsi Deo suo rebelles sint*. How should the creature serue vs, if we serue not God? Or when men that should bee as the shepheard and the sheepe; as a turtle & her mate, become notwithstanding, Wolues instead of Shepheards, and Harpies instead of Doues, O but did the wayes of a man please the Lord, he would then make all his enemies at peace with him. *Bern: in senten. 1. Pet. 3. 17. 1. Cor. 10. 13. Theodor. ser. 3. Ut non Deo: ita creaturae nobis inferunt. Cypr. tract. 1. Cont. Demetr. Prou. 16. 7.*

Tu ne cedo malis: sed contra audentior isto. *Virg. aneid. lib. 8.*
Magna est virtus, si non lachrya quo laesus es. Magna est fortitudo *Ecclesi 28. 1.*

Ibid. soliloq. 2.

Serm. fol. 42.

Doct.

Greg. humil.

7. sup. Ezek.

Eccl. 28. 3.

Mat. 6. 14.

Basil.

Ista.

Eph. 4. 32.

Nazian.

Matt. 28. 24.

Verse 28.

Petr. Chrysost.

ser. 67.

titudo pietatis laesus remittat. Magna est gloria si cui potuerit nocere, parcas : It is great worth in a man to forbear to repay ill, magnanimity and glory to forgive and forget. It is remarkable in the Dove, first, that she neuer plays false play with her mate ; secondly, that she patiently beares with his causelesse ielousie ; thirdly, that he no sooner offers reconciliation but she retaines it : To teach vs that,

An innocent & good man is easily pacified, soone reconciled ; *Tolerasse & odisse non est virtus mansuetudinis, sed velamentum furoris :* He doth not only forgive, but forget also ; the reason is, because God will not forgive vs, except we forgive our brethren. Should a man beare hatred against man, & desire forgivenesse of the Lord ? *If you forgive men their trespasses, your heavenly Father will also forgive you : But if you doe not forgive men their trespasses, no more will your father forgive your trespasses.* *αφες αδικηματα αμαρτιων.* The recompense of forgiveness is forgiveness ; mens forgiving of men, to bee themselves forgiven of God.

Forgive therefore, and it shall be forgiven : Be courteous one to another & tender-hearted, forgiving one another, as God, for Christs sake forgave you. *αφες εσθε αλληλοις, ομοιωμεν τω αποστολου.* Hath God for Christs sake forgiven you ? for his sake forgive you one another : Hath God for Christs sake forgiven thee tenne thousand talents ? wilt not thou for his sake forgive thy brother an hundred pence ? *Quantum vis dimisti tibi, tantum dimitte, quoties vis dimisti tibi, toties tu dimittis.* Looke how much and how oft thou wouldest be forgiven, so much and so oft doe thou forgive. And God, who is rich in mercie, make you perfect in every good worke, working in you that which is pleasant in his sight, through Iesus Christ our Lord.

Amen.

FINIS.